The Christian Century

PUBLISHED WEEKLY

In Whom Do We Hope?

By Paul S. Minear *(First article in a series)*

Talk Across the Iron Curtain

By Charles C. West

A Half-Baked Proposal

An Editorial

A Local Protestant Strategy

By John F. Schaefer

JANUARY 27, 1954

In This Issue

Paul S. Minear

is a member of the commission of theologians which has prepared the report on "Christ, the Hope of the World" which will be the main theme of the coming Evanston Assembly of the World Council of Churches. Dr. Minear opens a discussion of this theme by American theologians, on which The Christian Century intends later, if possible, to have European, Asian and Latin American comment. Dr. Minear heads the department of New Testament at Andover Newton Theological School, Newton Center, Mass.

Charles C. West

after graduating from Columbia University and Union Theological Seminary, New York, went to China in 1947 as a Presbyterian missionary. When it became impossible to continue in Peking, Mr. and Mrs. West were transferred to Europe, where he has been stationed since then as a "fraternal worker" supported by the Presbyterian Church, U.S.A. He is now located in Berlin, where he lectures in the Kirchliche Hochschule, cooperates with the department of interchurch aid and service to refugees of the World Council of Churches, and participates in many of the activities of the Evangelical Landeskirche. Mr. West is now visiting this country, where he is speaking under the auspices of the Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York 10.

John F. Schaefer

is minister of the First Evangelical United Brethren Church, Elgin, Ill. Educated at Naperville, Union (New York) and Tübingen, Germany, he served immediately after the war as material aids director of the E.U.B. Church. He was the first president of the Elgin council of churches, and for the past two years has been chairman of the Elgin community chest fund drive.

Arthur W. Clark

is clerk of the Upper Dublin monthly meeting of the Society of Friends, Ambler, Pa.

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Coming Events

Jan. 29-Feb. 5. National Christian Teaching Mission (National Council of Churches Joint Department of Evangelism), Santa Monica, Calif.
Jan. 31. Chicago Sunday Evening Club; Harry Emerson Fosdick, speaker.
Jan. 31-Feb. 3. University Christian Mission (N.C.C. Joint Department of Evangelism), Auburn, Ala.
Jan. 31-Feb. 7. Youth Week.
Feb. 1. United Church Institute of Religion, Raleigh, N. C.; theme: "The Responsibilities of Freedom"; Brooks Hays, speaker.
Feb. 1-2. New York State Council of Churches Annual Legislative Seminar, Albany.
Feb. 1-3. Bangor Theological Seminary Convocation, Bangor, Me.; Samuel Harris lecturer, Charles Gordon Cumming; George Shepard lecturer, Halford E. Luccock; Lewis French Stearns lecturer, Douglas Horton; Beach Quiet Hour leader, Theodore Parker Ferris.
Feb. 1-4. Perkins School of Theology, Southern Methodist University, Ministers' Week; Fondren Lectures, John C. Bennett; Jackson Lectures, Amos N. Wilder; Peyton Lectures, Harold C. Case.
Feb. 1-5. Chicago Theological Seminary 92nd Annual Ministers' Week.
Feb. 2. Institute for Religious and Social Studies, New York city: themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Will Herberg, Lewis Mumford, speakers.
Feb. 2-4. Chicago Theological Seminary Annual Alden Tuthill Lectures; Walker Alderton, speaker.
Feb. 2-4. N.C.C. Department of Church and Economic Life Seminar on the Christian Farmer and His Government, Washington, D. C.
Feb. 2-5. National Lutheran Council Annual Meeting, Atlantic City, N. J.
Feb. 4-11. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Pomona, Calif.
Feb. 6-13. N.C.C. Division of Christian Education Annual Meeting, Cincinnati.
Feb. 7. Chicago Sunday Evening Club; James A. Pike, speaker.
Feb. 7. Hyde Park Community Methodist Church University of Life Program, Cincinnati; Harold Ehrensperger, speaker.
Feb. 7-11. University Christian Missions (N.C.C. Joint Department of Evangelism), Delaware, Ohio; St. Cloud, Minn.
Feb. 8. United Church Institute of Religion, Raleigh, N. C.; Hodding Carter, speaker.
Feb. 8-9. Iowa Christian Rural Fellowship-Iowa State College Rural Pastors Institute, Ames.
Feb. 9. Institute for Religious and Social Studies, New York city; "Religion and Social Welfare" summary, F. Ernest Johnson; "New Horizons" speaker, W. G. Constable.
Feb. 9. Church Forces of Pennsylvania Statewide Citizenship Convocation, York; John L. Deaton, speaker.
Feb. 11-18. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Port Huron, Mich.
Feb. 12-14. National Council of Presbyterian Men Western States Convention, Sacramento, Calif.
Feb. 13-14. Dayton Conference on Professional Religious Vocations for Senior Highs, First Baptist Church, Dayton, Ohio.
Feb. 14. Race Relations Sunday.
Feb. 14. Hyde Park Community Church, Cincinnati, O., University of Life; Melvin Campbell, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, JANUARY 27, 1954 NUMBER 4

EDITORIAL

A FINE CHANCE to win the kind of propaganda victory that counts was lost the other day when the commerce department refused to sell 40 million pounds of surplus butter to Russia and one of its satellites. The refusal came immediately after Secretary of Commerce Weeks, in his quarterly report on exports, complained that our lack of exports to Russia has not been caused by our reluctance to trade but by "a lack of interest on the part of the Soviet bloc in obtaining nonstrategic and consumer type goods." It came, likewise, during the week in which President Eisenhower warned Congress of "the threat of huge surpluses of farm commodities" and asked for blanket powers to deal with $2.5 billion worth already held by the Commodity Credit Corporation. Russia, through a Minnesota soybean producer, had offered to buy immediately at about one-third off the market retail price 20,000 tons of butter and 3,000 tons of cottonseed oil. It also inquired about future purchases of 100,000 tons of each. Butter and cottonseed oil are not strategic commodities on the list of prohibited exports. Yet the fuss immediately stirred up quickly scared the commerce department out of making this sale. The decision was, we believe, a mistake. Not only has this country every reason to cut down government-held food surpluses as much as possible, and to lift the levels of living everywhere in the world as fast as possible, but we should seize every chance to show those in communist countries both our good will and the overflowing abundance of our granaries.

Butter for Russia: Why Not?

Constitution at Stake in Bricker Amendment

THE CENTRAL ISSUE in the battle over the Bricker amendment is maintenance of the balance of powers established by the Constitution between the executive and legislative branches of government. The White House announcement that the President will stump the country against the amendment if necessary indicates that the struggle over this proposal will probably dominate American politics for the rest of this session of Congress. The main point of the Bricker amendment is that containing the "which" clause: "A treaty shall become effective as internal law in the United States only through legislation which would be valid in the absence of treaty." This would require, it is believed, that all sorts of treaties—commerce, friendship, navigation, narcotics control, atomic control and other such matters—would have to be ratified by legislative majorities in all 48 states before they could become effective. Obviously this would reduce not only the executive arm but the whole national government to frustration. The result would be paralysis of our ability to deal on any basis with the rest of the world. Advocates of the Bricker amendment are determined to prevent repetition of such abuse of the powers of the presidency as occurred under President Roosevelt. They also seem fearful that our association with the United Nations may lead us into commitments which will be unwise. With an unusual attack of modesty, Senator Bricker and his colleagues of the upper house feel they must protect the country from the possibility that they will ratify an unwise treaty. They might just as well accept their responsibility. In fact, the crippling course they propose would not protect the country from such blunders as those committed at Yalta, which were made by a wartime president under his authority as commander in chief. The Bricker amendment will not limit that authority. There is no way to protect the country from the sins or errors of men in high office except the balance of powers provided in the Constitution, which would be upset by the Bricker amendment, and the vigilance of the voter in his selection of candidates.

Flemming and Eisenhower Lay U.M.T. to Rest

UNIVERSAL Military Training can be shoved back in the mortuary vault for the balance of the current session of Congress. Whether there will be another attempt to haul out this corpse and pump life into its rigid limbs when the 84th Congress convenes, we will not hazard a prediction. But almost certainly the fantastic UMT lottery scheme recently proposed by the President's national security training commission has been thrown away for good. And there is reason to expect that the "temporary" shelving of UMT which the President has now announced will turn out, so far as this administration is concerned, to be permanent. President Eisenhower put his quietus on the UMT lottery when he accepted, with approval, a report from Arthur S. Flemming, director of defense mobilization, covering the problem of a military reserve. Dr. Flemming has had a special committee working on that since last August. The President liked its report and instructed all the government agencies concerned to prepare a plan for implementing it by April 1. We will not attempt to summarize the Flemming recommendations here. It is enough to say that they seek a real, as distinguished from a paper, reserve, which is what the battle between the

Pentagon and the national guard has so far given the nation. Our interest is in the part of the Flemming report that bears on UMT. In brief, this says that there are not enough boys available to make it sensible for the nation to launch even a token UMT scheme, and that if there were the proposed UMT training would not provide reserves worth anything in modern warfare. "A program based on a training period which is insufficient to provide the kinds of military skills most urgently required creates the illusion rather than the substance of a trained military reserve." After reading this, President Eisenhower wrote Dr. Flemming an "I agree with you" letter. That should take care of UMT, at least for 1954.

An Explanation That Explains Too Much

PROGRESSIVE elements in the Roman Catholic Church in France—and they are strong, especially among the laity—have been made very unhappy by the death sentence passed on the worker-priest movement. So loud have grown the murmurs of dissent that Cardinal Liénart of Lille, one of the three cardinals who went to Rome to plead with the pope not to suppress the movement, has felt it necessary to publish an explanation of the adverse papal decision. Cardinal Liénart, writing in his diocesan bulletin, by silence controverts the widely held belief that the hierarchy cracked down on the worker-priests because they were proving too susceptible to Marxist influences. The pope's decision, says the cardinal, was made for "doctrinal reasons." What reasons? Then the cardinal launches into an astonishing explanation which, if correct, would imply that the whole conception of the worker-priest movement was wrong in the eyes of the church from the outset. The pope, says Cardinal Liénart, found it necessary to do away with the worker-priests because "to be a priest and to be a worker are two different functions . . . and it is impossible to unite them in the same person without changing the idea of the priesthood." Since "the worker accomplishes a temporal task," there is no way in which a priest can, for part of his time, do the same thing, for "priests must remain outside temporal matters." And the cardinal who was pleading for the worker-priests less than three months ago concludes with the obedient observation: "These reasons [for abolishing the worker-priests] are so evident that one can only bow before them."

'Massive Retaliatory Power' As Foreign Policy

PUBLIC ATTENTION naturally centered on the President's messages to Congress during the first two weeks of this month. Yet the speech which the secretary of state, John Foster Dulles, made on January 12 quite possibly may have been more important for the "long-time interests" Mr. Dulles discussed than anything the President was saying. To appreciate the importance of the Dulles speech, imagine how it would have sounded to Americans had it been made by Mr. Molotov! For what the secretary of state did was to announce that this country has adopted a new foreign policy which, in its effort to keep the world at peace, rests on freedom of choice for the United States to turn any local aggression, any time and anywhere, into World War III. "We want," said Mr. Dulles, "a maximum deterrent [of communist aggression] at minimum cost." That deterrent is to be "massive retaliatory power" which we would be ready to employ "at places and with means of [our] own choosing." And he repeated: "The basic decision [of the Eisenhower administration] was to depend primarily upon a great capacity to retaliate, instantly, by means and at places of our choosing." In other words, by means of a strategic airforce capable of dropping atomic and hydrogen bombs on Moscow, Peking or any other spot if communist aggression occurs anywhere in the world, the United States now hopes to prevent such aggression. On the day after Mr. Dulles spoke, the President endorsed what he had said. Perhaps the American people will also endorse it as the most promising available means of holding in check world communism, especially since it is offered as a money-saver. But there should be no illusions as to the terror of the threat which this country has declared is the basis of our foreign policy. Mr. Dulles will now go to the conference of foreign ministers, which has been hailed as a resumption of peaceful negotiations with Russia, brandishing this threat. President Eisenhower will take it into any discussion of his atomic energy proposals. This is called "regaining the initiative." Perhaps so. But it is a very different kind of initiative from that which President Eisenhower regained in his appearance before the U.N. Assembly. No human imagination can compass the horror with which we now threaten mankind.

Institute of Pacific Relations Will Continue

ABOUT two months ago the *Manchester Guardian* carried an obituary editorial on the Institute of Pacific Relations. To be sure, the *Guardian* pointed out that it was only the American council of the I.P.R. which had voted to wind up its affairs. But the American council has borne so large a part of the financial responsibility for the institute's activities that it was apparent the *Guardian* feared that if the American portion of the I.P.R. went by the boards, the whole enterprise was doomed. The *Guardian*'s editorial accordingly turned into a plea to councils of the I.P.R. in other countries not to give up the ship. Indeed, the British paper hinted, it might turn out that if Americans dropped the I.P.R., while Britons kept it going, the high reputation it had gained among Asians might increase Asian respect for Britain. On January 9 it was announced that enough has been raised to enable the American council of the I.P.R. to continue for at least this year. It now comes out that much of the financial support on which the council has operated in the past has been withdrawn; that the council did decide, tentatively, to disband; but that this decision has been reversed and the council will continue its operations. Here is good news! The American council made some mistakes, notably when it welcomed the services of an aid whose Red leanings were discounted principally because he sported the financially magic word "Vanderbilt" in his name. But there never has been any question as to the scholarly competence and value of the research the Institute of Pacific Relations has conducted. Should it disappear, there is nothing in sight

that could begin to take its place. There never has been a time when research on Asian questions was more imperative. We trust, therefore, that when the I.P.R. council begins to pass the hat, though some of its former patrons may stay in their storm-cellars and refuse to give any longer, there will be plenty of other Americans ready to make up for their timidity.

Are the Churches to Save Mr. Velde?

SHORTLY AFTER tension within the House committee on un-American activities broke into open conflict between Chairman Velde and Representative Walter, the ranking Democratic member, the chairman convened his previously announced meeting with representatives of the Roman Catholic, Jewish and Protestant churches. The purpose, according to Mr. Velde, was to secure "the viewpoint of religious leaders and prominent laymen concerning the work" of his committee. The Associated Press did not report what took place at the meeting. That is too bad, since this was the first time in the life of the committee that the chairman had sought counsel from leaders of the principal religious communities in the United States. He probably heard some plain speech from Henry Knox Sherrill, the presiding bishop of the Protestant Episcopal Church, and Charles C. Parlin, New York attorney who counseled Bishop Oxnam when he appeared before the Velde committee last summer. These were the Protestants in the conference. It is doubtful whether this conference will be of very much help to the troubled chairman of the House committee in his relations with members of his committee. Mr. Walter is up in arms over Mr. Velde's effort to discharge the chief investigator of the committee. In defending the present incumbent, Mr. Walter said: "He is not responsible for the acts that have been embarrassing to the committee. He didn't issue the order for the librarian of Congress to put communist labels on books; he wasn't responsible for the vicious attack on Mrs. Agnes Meyer [wife of the board chairman of the *Washington Post*]; and he didn't arrange for the hearing for Bishop G. Bromley Oxnam." These actions were initiated by the chairman, and have contributed to the public disapprobation under which the committee has fallen. Now the question must be asked: Will this belated conference with church leaders help Mr. Velde recover his lost leadership?

Rhodesian Copper Miners Fight Racial Bars

WE DO NOT KNOW how much the American interest in Rhodesian copper mining may have had to do with the action taken there against racial discrimination. We would like to think it played a part. For it is possible that this action may have done more to head off a racial explosion than anything else which has happened in the southern part of Africa since Dr. Malan rose to power. Ostensibly, this action did not amount to much. All that happened was that the white miners in a single American-controlled copper mine in northern Rhodesia, the Roan Antelope mine, voted to strike out the first clause in their agreement with the owners. But this is the clause, universal in mining operations in southern Africa, which restricts all skilled and highly paid jobs to white workers. By voluntarily giving up this "protection," the white miners at the Roan Antelope may have started a veritable economic and social revolution in that part of Africa. The outbursts of anger which are reported from Nationalist politicians, labor leaders and Nationalist papers in the Union of South Africa show that they perceive what enormous forces may have been set in motion by the Rhodesian miners. For the action they have taken strikes at the deepest cause of trouble between the races. An African may be deprived of political rights without doing more than rouse a smoldering resentment. But when he is condemned, without regard to his abilities or training, to a lifetime of menial labor and meager wages, his frustration often turns into desperate anger. In the Union of South Africa union labor, unfortunately, has been as adamant as the Boer Nationalists in insisting that the African worker must be denied economic opportunity above the lowest levels. And so, up to now, it has been in the Rhodesias. The break in the wall at this American mine, however, may revive hope for a greater measure of social justice at white hands among many younger Africans who had all but abandoned hope. If they see economic opportunity ahead, more than half the attractions of communism will vanish.

Court Takes Hand in Church Discipline

PERHAPS we have become unduly sensitive, but it seems the papers lately are full of church quarrels which end up in the courts, to the shame of religion and the glee of the ungodly. The latest case arises in Cincinnati, where Common Pleas Judge John M. Renner ordered the Lockland Baptist Church to restore to membership Mrs. Mary Randolph, sustaining her claim that she was not given a fair trial before she was dismissed from the church. Now the minister of the church complains to all and sundry that the sacred principle of separation of church and state has been violated, and that no court has the right to dictate to the congregation what its rules concerning membership shall be. Other Baptist pastors agree that the court is invading the scriptural right of the congregation to discipline its members and to manage its own affairs without interference. From what we have been able to learn about the case we suppose the pastor and his supporters are legally correct. At the same time, our sympathies are all with the judge, whose sense of right was outraged by the travesty of justice which took place when the church member was ousted, and by the scandal that a congregation of Christians should engage in this kind of public brawl. The Kentucky pastors who proclaimed, out of the profundity of their knowledge of the law, that this court decision "endangers the religious freedom of every citizen" leave us unmoved. A far greater peril to religious liberty is shameful disorder and unseemly bickering of the kind which apparently took place in this congregation. A church is under obligation to conduct the relations between its members in the just and reconciling manner which should characterize Christians. When its acts would disgrace an assembly of pagans, its demands for relief on the ground that the state has violated the sacred principle of separa-

tion of church and state sound hollow. An even more sacred principle is that the church conduct its business decently and in order.

Texas Church Council Shows Courage

IT TOOK a long time and hard work to organize a state council of churches in Texas, where there are many adversaries for anything that looks like united church effort or progressive thinking. We hope, therefore, that the courage of the newly formed Texas council will be recognized, for at its first annual meeting, held this month in Austin, it adopted a resolution calling on Texas Protestants to "accept" whatever decision the U.S. Supreme Court renders on the school segregation issue. . . . President Eisenhower's program for extension of Social Security, presented to Congress on January 14, would provide pensions for such clergymen as wished to be included in the self-employed category. . . . In our November 11 issue we told of the appeal to the Supreme Court from a Florida murder conviction on the ground that prayer in the jury room by a Baptist evangelist constituted jury-tampering. Argument before the court by former Senator Claude Pepper disclosed that more than prayer was involved. While the jury was eating the evangelist read them the 37th Psalm. Read it and see whether you think it a potential obstruction to the operations of justice. . . . The Anglican bishop of Mombasa and the general secretary of the Christian Council of Kenya have reported "a marked improvement in the attitude and action of those responsible for the re-establishment of law and order" in Kenya. What they have in mind is the way in which troops and police were shooting down Kikuyu tribesmen a few weeks ago on unsubstantiated suspicion of Mau Mau connections.

A Half-Baked Proposal

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.—*The 14th Amendment to the U. S. Constitution.*

THE MOST STARTLING paragraph in President Eisenhower's state of the union message recommended that "Congress enact legislation to provide that a citizen of the United States who is convicted in the courts of hereafter conspiring to advocate the overthrow of this government by force or violence be treated as having by such act renounced his allegiance to the United States and forfeited his United States citizenship." So far as we have been able to discover, the President has not elaborated or refined his proposal since it was made. It needs clarification and discussion.

This threat to cancel the citizenship of native communist conspirators is a novel, far-reaching and portentous proposal. It must be considered seriously, if for no other reason than that it was launched by the President. Mr. Eisenhower's high office invests his recommendations with gravity, particularly when they are made in an annual state of the nation message. His "expatriation" recommendation, therefore, cannot be dismissed as unimportant. Bills for that purpose have been introduced in Congress.

Senator Pat McCarran of Nevada described the President's proposal as "half-baked." Senator McCarran can hardly be charged with softness toward communism. His remark must be taken as what he really believes, even though it is somewhat inconsistent with his own record in this field. For it will not be forgotten that the immediate precedent for the presidential suggestion was provided by Senator McCarran's immigration and nationality act, which authorized the denaturalization of naturalized citizens. The justice department says the President's proposal would amend the McCarran act, providing for loss of citizenship by persons convicted of violating the Smith act. This is the 1940 law under which 55 Communist leaders in this country have been convicted and imprisoned. Hitherto its maximum penalty has been 10 years in prison and a fine of $10,000.

I

A good way to begin consideration of the President's proposal is to ask what loss of citizenship would mean. The department of justice informed the *New York Times* that it would include the following penalties and disabilities: "(1) A person who is convicted and loses his citizenship is not entitled to call himself an American. (2) He is not able to obtain American visas and passports. If he left the country, he would not be entitled to re-enter. (3) Many professions and trades are limited by state law to persons who are citizens of the United States, e.g., the practice of law or medicine. [In Illinois the law also prohibits an alien from owning a tavern or serving as a barber or beauty shop operator or as a horseshoer.] (4) Some states have inheritance laws, particularly as to real property, which apply only to citizens of the United States. (5) There are state laws which provide that in order to obtain any contracts with state or local governments a person must be a citizen of the United States. (6) The person who has lost his citizenship would be required to register and to keep the government advised of his address under the Alien Registration act."

In other words, the proposed penalty would leave a man without a country, and subject him to supervision as an alien and to unequal treatment before the courts. Some will assert that such penalties are not too severe to impose on one convicted of conspiring or advocating overthrow of the government by force or violence. We grant that the state has the right and the duty to defend itself against subversion, but question whether expatriation is the most intelligent or effective means to that end. Application of such disabilities as the justice department outlines would be likely to drive the person more deeply into crime to survive. The action proposed by the President presumably would be irrevocable; if so, the incentive for repentance would be lacking. The United States would be creating a class of stateless pariahs within the body politic whose very existence would be a greater menace than violators of the Smith act now are.

Equally important is the emergence of the constitutional

issue involved in the President's proposal. Until he spoke, native-born Americans could feel secure in their possession of citizenship at least while they were in the U.S. It was clearly established, unquestionable. Now a grave question has been raised. If the assurance provided by the 14th Amendment can be breached for one cause, it can be breached for others. A new principle of membership in the American community has been introduced in our political life. The tendency is for such a principle to expand to the full limit of its inherent logic. The logic inherent in the President's recommendation is that citizenship shall become increasingly dependent on political orthodoxy.

II

Finally, what will be the international effect if Congress converts the President's suggestion into law? What will it mean to the United Nations to have its leading member start adding to the number of stateless persons within the world society? Will the U.N. be required to assume responsibility for the persons we cast out? After World War I the League of Nations found so many persons in the category we now propose to establish that it had to issue the "Nansen passports." The International Labor Office of the U.N. had to issue a great many more "certificates of identity" after World War II. These were documents for the aid of the stateless, giving them a status in world society that national societies denied to them. The world does not hold in high regard the nations which create this terror of unrelatedness. What will it think of us?

The history of the concept of citizenship goes back to the Roman empire, which was the first to lift the idea from that of a privilege depending on personal status to a right depending on place of domicile. It was not until centuries later that Europe caught up with this inclusive conception. In the early days of our own country, citizenship was linked to family, property, religion or even race. We outgrew those limitations and are still expanding our civic sense. Can the President have realized what he was saying when he proposed to reverse the direction of centuries of civic evolution?

Congress should take into account where this proposal may lead. First the McCarran act withdraws the naturalization of new citizens if they commit certain offenses. Next the President says conviction for subversion shall deprive a native-born American of his citizenship. Now that this process has started, what is to prevent Congress from attaching this penalty to other crimes? Where will this process stop?

III

Is the action urged by the chief executive justified by the situation in the country? Has the menace of domestic communism increased? Are the present laws inadequate? The answer to all these questions is No. The head of the FBI says membership in the Communist party has declined to its lowest level in many years. The standing of communism with the public has never been so low as it is today. The labor movement has exposed and outlawed communist leadership, sealing it off from influence over all but a few independent unions. The subservience of communist ideology to the demands of Russian imperialism and the revelation in communist countries of what communism means in practice have thoroughly discredited communism as a system.

Insofar as this situation is the result of law, it indicates that our laws covering treason and subversion are effective. If there is a situation against which these laws do not provide protection, it is the duty of the President to inform Congress what it is. Lacking such evidence, his proposed act of expatriation appears, as Senator McCarran said, half-baked.

What could have been the President's purpose in making this proposal? The obvious answer is that he honestly believes the threat of deprivation of citizenship will serve the public interest. A less obvious and less plausible answer is that Mr. Eisenhower is using this issue as a weapon in his struggle for more power in his own party. The resounding applause given by Congress to the President when he made this proposal caused some commentators to say that the chief executive is exploiting this issue because it is strong medicine politically. Until this is proved by events which have not yet taken place, we prefer to believe that the President offered this recommendation in good faith without realizing what it might do to basic civil rights, including particularly those conveyed by the 14th Amendment. If this is the case it proves only that the President was badly advised by his attorney general, part of whose business should be to make sure that his chief does not come forward with half-baked proposals.

The New Look in Church Architecture

AMERICAN church architecture is undergoing a revolution. So, for that matter, is American architecture of all sorts. Between the schools, the stores, the factories, the residential subdivisions being built these days and those antedating World War II yawns a wide gulf. The most unobservant eye cannot but be struck by the dramatic contrast. Few are the structures which represent an attempt to bridge that gulf. American architects, having turned their backs on traditional forms and embraced the "functionalism" which has been preached by Frank Lloyd Wright and captured European design a generation ago, have leaped all the way into a new world of glass walls, rigid angles and solid masses. The revolution in church architecture is but one element in this pervasive architectural revolution.

I

How rapidly this revolution is sweeping the field of American church building was shown at the National Joint Conference on Church Architecture held in Knoxville, Tennessee, early this month. Reports submitted to that conference—which was held under the auspices of the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches—stated that one out of every four churches built last year was "modernistic" in design. In some parts of the country the proportions were even more indicative of the change that is taking place. On the Pacific coast, for example,

they were reversed; four "modernistic" churches were built there last year to every one of traditional design. The Pacific coast, the census has shown, is the most rapidly growing part of the United States.

This desertion of the traditional for new forms is by no means confined to churches which claim freedom from all bonds of the past. Many Roman Catholic churches are being built in arrestingly modernistic forms. The two churches awarded top prizes at the recent Knoxville conference were both Lutheran—the Mount Zion Church of Minneapolis in the large-church division and Christ the King Church of Reseda, California, in the small. Anyone who travels about the country is likely to be struck by the modernistic edifices which are going up to serve congregations of Southern Baptists, Nazarenes, Assemblies of God, Mormons, Christian Scientists and many other groups outside the National Council. There is nothing creedal about this change.

As speakers at the Knoxville conference admitted, in part this revolution in church architecture has been accelerated, if not caused, by the exorbitant costs of building in traditional patterns. Congregations everywhere and of all kinds have grown weary of waiting for building costs to come down. They doubt whether they ever will come down to any great extent. There are few more costly types of construction than Gothic, and the costs of Georgian colonial press close behind. (Though we have often wondered why.)

One boast of the architect who designs in modernistic style is that he can achieve maximum impressiveness in results by using inexpensive materials in simple, clean lines of construction which involve only minimum labor costs. A congregation will be reluctant to attempt to raise a million or a hundred thousand for a Gothic structure when, for half that, it can build a modernistic edifice which will challenge community attention, provide as much space for worship facilities and quite possibly superior facilities for the other aspects of church life.

II

There is also at work to bring this change a growing dissatisfaction with "sameness" in church design. In the period of lush prosperity following World War I a torrent of church building even greater than today's—when differences of costs and dollar value are taken into account—swept over the country. The buildings of that era, if they had any architectural pretensions whatever, almost invariably followed Gothic or Georgian patterns. They stand out in our American communities today—strong, well designed (in most cases), impressive . . . and monotonous. The lay eye can scarcely distinguish one from another. Americans are herd-minded up to a point. American churchmen in the twenties were herd-minded when they built churches. They were encouraged to be so by leaders of the "enriched worship" movement. But herd-mindedness wore off after two decades of contemplating the everlasting sameness of the results.

We venture to hope, however, that some of the demand for functionalism in church design, to the extent to which it comes from Protestant congregations, reflects an appreciation of the inadaptability of Gothic to the services of churches in which preaching is still of paramount importance. This is an old theme for this paper. In the days of the Gothic boom it involved us in many a spirited exchange with Elbert M. Conover, that dynamic and dedicated soul who did so much to rout Protestant church architecture out of the wilderness of its "Akron plan" days. Yet we could not repress a smile at the posthumous honors heaped on Mr. Conover at the Knoxville conference by establishment of an annual Elbert M. Conover award, when the conference itself concentrated on promoting the very things Conover most vehemently opposed. To Conover, a church service in an edifice neither Gothic nor Georgian was almost a profanation. (He was willing to concede the legitimacy of Georgian, but only as a regretted option to Gothic.) In support of his beliefs, he could write almost as free-swinging letters as Frank Lloyd Wright. Some of the most bellicose can be found in our back files.

At Knoxville, the Gothic and Georgian styles were derided as "artistically archaic." Mr. Conover's successor as chairman of the committee on architecture of the National Council took a crack at "regurgitated Gothic of the 17th century." (Why the 17th?) The rector of St. John's Episcopal Church in Knoxville deplored the millions "spent and perhaps wasted" building Gothic church structures in this country. Gothic architecture, he pointed out, reached its peak at a time "when Christian worship was at one of its lowest ebbs."

But the trouble with that architectural mode is not its history; it is the fact that Gothic churches evolved to provide a proper setting for a form of worship in which preaching played a subordinate, sometimes nearly nonexistent, part. The pulpit is an appendage, almost an afterthought, in a Gothic structure. The time has not yet come when it is that in Protestant worship. If it ever does come, Protestantism's day will be over.

The modern emphasis on functionalism is bound, if architects and building committees comprehend their commission, to reaffirm the importance of the sermon. In any modern Protestant church design worthy of the name, there will be no more sticking the preacher off in some corner where a spotlight is needed to discover his presence and an amplifier to provide him with a voice. And provision will be made for the educational and communal responsibilities of the congregation in settings better suited to the purpose than any tortured adaptation of monastery cloisters or medieval pilgrims' hostels. (The purpose behind the Roman Catholic shift to modern design is, of course, a different one. In certain instances, however, it is equally concerned to bring the focus of worship closer to the interest and comprehension of the congregation.)

III

We find in the reports from the Knoxville conference an encouraging sign of renewed vitality in the churches. This does not appear in the fact that an estimated $500 million will be spent on new churches in the United States this year, nor in the fact that church building will be exceeded in volume only by the building of houses, schools and hospitals. The devotion of such great sums to this purpose is not without significance. But the encouragement most apparent, we believe, lies in the evidence that American churches are not throttled by tradition, are not content to stay in accustomed ruts, and are beginning to hunger—

this we dare only hope—for restoration of preaching to the place of centrality from which there seemed a danger, in the "enrichment of worship" period, that it might be expelled.

Yet while the news from Knoxville is good news, it is not without its perils. Modern design must also stand the test of time, and sometimes the very emphasis on modernism brings that test sooner and more relentlessly. As in the case of modern music, modern painting, modern sculpture, modern literature, the production which gains most attention because it is most bizarre, which may seem at the moment most satisfying because it breaks away most completely from the monotonous past, may prove the hardest to live with after the exhilaration of first acquaintance has worn off. There is some modern architectural design which seems to stress the ephemeral nature of our civilization rather than to reach toward its eternal aspirations.

Of course, this need not be so. We have seen many churches which have cut loose from the architectural forms of the past without in the least sacrificing their testimony to the permanence of man's spiritual quest. One of the first such churches we entered is a Roman Catholic church in Monterrey, Mexico, which by now must be a quarter-century old. In design, as we remember it, it is not far from being—aside from a tower—a glorified quonset hut. But behind the altar the wall is cut away so that the worshiper looks straight out on the mountain peaks which hem in the Mexican city. No worshiper, we are confident, however accustomed to sitting in the pews of that strikingly modernistic edifice, will ever lose a sense of the presence and support of the eternal. For what other reason do we build churches?

Cadenza

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the blessings of ignorance—I have much to be thankful for—is that many things wise folk have known for years come to you as an amazing, joyful surprise. I have just discovered one of the loveliest words in the dictionary, whose meaning has been foggy for a long time. It is a beautiful word, with a beautiful idea set in it like a jewel. It is the word "cadenza," which I learn from the dictionary means "that portion of a concerto where the soloist is permitted to build some fanciful improvisations upon the straight musical facts which confront him."

There have been tricky cadenzas by Kreisler, Menuhin and a hundred others, graceful melodious little dances on the strings, but not to be found in the notes on the score sheet.

I do not know how we could live without cadenzas, especially when the facts we are confronted with are pretty bare.

The cadenza is the refuge of childhood against a world of dull facts. Children as a tribe do not lie. They make cadenzas, "improvisations on the facts which confront them." On the street they see a bus and a dog. But what sort of food is that to nourish the emotional life of a growing child? So they do a little cadenza; they report seeing two grizzly bears, or, on red letter days, a deer. With highly gifted children there is even sometimes an elephant. That adds to the joy of life.

Some foolish parents punish their children for such improvisation. Such parents should be reported to the Society for the Prevention of Cruelty to Children.

Too many people seem to take as their life motto the words of the poker-faced detective in the Dragnet television program: "I want the facts, ma'am, just want the facts." So they live on facts and never bring any music out of life more thrilling than Chop Sticks.

One of O. Henry's stories with a lot of wisdom to it was about two cowboys who were snowbound for the winter in the mountains. Each had one book which he read continually. One had "One Thousand and One Interesting Facts." The other had Omar Khayyam. When spring came, they went down to Texas and both courted the same girl. One would say, "Miss Louisa, did you know that the Brooklyn Bridge is 5,678 feet long?" The next night the other, drawing on his winter's study, would say:

> Here with a loaf of Bread beneath the Bough,
> A Flask of Wine, a Book of Verse—and Thou
> Beside me singing in the Wilderness,
> And Wilderness were Paradise enow.

Louisa plunked for Omar. And wisely. He could do a cadenza on the facts.

Many people have lived in a town that was a collection of dreary facts—from the car window. Not even any mute inarticulate Miltons. But they have made improvisation, and have brought excitement and romance to life that was a lot truer than "the facts." Others have made lilting music that was not in the score of a grim and rugged job. Charles Lamb might have written the story of his life under the title, "Thirty-Five Years on a Stool" in the East India office. Instead, he improvised on the facts and wrote immortal cadenzas.

Faith is really a cadenza. Here were the facts of St. Paul's life: "Often at the point of death . . . five times have I got forty lashes, three times have I been beaten by the Romans . . . once pelted with stones . . . three times shipwrecked . . . starving many a time, cold and ill-clad . . ."

Bleak facts! Here is the improvisation he made on the facts: "He makes my life a constant pageant of triumph!"

Yours, SIMEON STYLITES.

The Map Within the Mind

OUT of the mist of years, the ill-defined,
By faces, by encounters, by slow deaths,
By stones, by shouts, by love's entanglements,
Which give us eyes, though they would strike us blind;
Out of the far-flung and the indistinct
Of names that had their roots before the Flood,
Of colors that are many-peopled lands
Buried beneath strange stars, by light-years linked—
Shape and revise the map within the mind,
Jolt, break the flat, the thinly presupposed,
Stab us with the excruciating why,
You of all mysteries still undisclosed:
The leafless lacework of December trees
Stands dark against a late and lyric sky.

GERHARD FRIEDRICH.

First in a Series on the Central Theme of Evanston

In Whom Do We Hope?

By Paul S. Minear

IN THE DISCUSSIONS leading to the Second Assembly of the World Council we would be wise not to forget the exact wording of the major theme: "Christ, the Hope of the World." By itself this theme sets the problem and suggests the directions for thought to follow. It is all too easy, however, to distort the theme, thereby mistaking the problem and giving a false start in the wrong direction.

We have in fact already done this by using the term "problem." This term may imply that the churches occupy the role of problem-solvers rather than servants. Christ is a person to be served, not a problem to be solved. "Christ, the Hope of the World" is an affirmation of the truth, a witness to him who initiates, motivates, sustains and consummates hope. Because he remains undivided through all our divisiveness, those who confess him as *the* hope affirm an existing unity which goes deeper than all conflicts among his followers. To be true to the theme, delegates must stress the question *"In whom* do we hope?" instead of *"For what* do we hope?"

I

In America discussions have proceeded in too many cases on the assumption that "Christian hope" is the exact equivalent of the Evanston theme. Not so. I have no desire to be pedantic or casuistic. At first sight "Christian hope" seems to be altogether adequate. The noun indicates the genus, the adjective the species. We know what hope in general is; therefore we may define Christian hope by describing what Christians hope for, and separate this from pagan or secular hopes.

But actually the Evanston theme speaks in quite a different vocabulary, the vernacular of the New Testament, in which "Christ our hope" and "Christ in you the hope of glory" are more natural expressions. Christ does not simply modify other hopes, but in giving himself gives a new and living hope. Hope is an aspect of life in him and of his life in us. The boundary of this hope coincides with the boundary of his Kingdom and power. In him we accept God's judgment on all contrary desires; in him we become heirs of eternal life.

The Evanston theme accents a third decisive noun: "world." The slogan "Christ *our* hope" was rejected because of its apparent restriction to the concerns of Christians. Any confession of ultimate hope must be Christ-centered and world-horizoned. Hope must embrace humanity and history. Christology must be seen in its relevance to sociology and to cosmology. It is in meeting this demand, implicit in its theme, that the Assembly will face the most rigorous test. Can the member churches speak with one voice about Jesus Christ in such a way as to make clear how he is in deepest truth the only hope of our tortured world?

Here at the meeting point of Christology and sociology the greatest controversies will arise and the klieg lights will be focused. Given the current frenzy of the world and the bold placarding of the Evanston theme, it could not be otherwise. Delegates may be expected to affirm that Christ is their hope, but when they struggle to agree on a statement of how he is the *world's* hope, deep-running conflicts are bound to appear.

The delegates themselves will represent every degree of historical optimism and pessimism. Every conceivable sort of earthly goal has been cherished in their hearts. United by their hope in Christ, they will be alienated from each other by their various hopes for society; for when hope is oriented toward specific historical goals, there is nothing more productive of anxiety, fear, suspicion and animosity. Yet the theme commits the delegates to the task of learning how Jesus Christ is now redemptively at work in the world. Because there is in him no East or West, it will be as necessary to consider the aspirations of Pakistani nationalists as the demands of American politicians. To be faithful to the theme, delegates will be obliged to relate every Christological assertion to the salvation of this contemporary generation; they will be similarly obliged to relate every sociological judgment to the work of Christ. The circle of hope will be destroyed unless the center and the circumference are constantly seen together.

II

Many forces at Evanston will seek to ignore this interdependence of Christology and sociology, of eschatology and history. Some debates will be pin-pointed on specific political problems, others on technical theological formulations. The first will monopolize the headlines, the second will be left to the professional experts. The first will elicit excitement and controversy, the second will risk quick dismissal as "a theological fog bank rolling in on Evanston." The peculiarly American penchant for the former and aversion for the latter may well accentuate our already disastrous separation of ethics from eschatology.

The Second Assembly is a tremendous test of the churches' ability to overcome this separation. Let me illustrate by selecting three aspects of Christology which must be related directly to the dilemmas of contemporary history.

1. "The hope of the world is in the *Crucified* Lord": thus Evanston may speak. But this word may spring either from vacuity of thought or from a corporate experience of the cross as the power and wisdom of God. If the latter, the churches must indicate in what ways Christ's crucifixion provides the ground and power for hope. Is it sufficient to say that the cross demonstrates the range and depth of God's love for the world, thereby providing a guarantee of ultimate redemption? Many delegates will insist on going further than this. The Crucified becomes our hope only by placing *all* our hopes under his final

judgment. Therefore the only door to an indestructible hope leads through participation in the suffering of Christ, a participation that begins with the surrender of cherished desires for ourselves and for our world.

In Christ, hope begins at this point of no return, where all human desirings face the fact of death, of Christ's death. If the Assembly does not reach a consensus here, it will be difficult indeed to discover ground for a single hope that will transcend all conflicting earthly hopes. But if it does agree on this point the Assembly will need to consider how the judging and redeeming sacrifice of Christ affords hope for Korean P.W.'s, South African miners and Egyptian fellahin. This can lead into a discussion of Golgotha as the scene of cosmic conflict between God and the rulers of darkness, the scene of a final emancipation of men from the devil, sin and death. In any case, the theme calls for linking the event of atonement to contemporary history in such a way that it announces good news to men of every race.

2. The churches will readily agree that the Christ in whom they hope is a living Person. The Christian's confidence and joy are gifts from a risen, ascended and reigning Lord who actively intercedes for all God's sons and constantly turns mourning into comfort and despair into trust. There will be some who will set this work of the living Lord over against the power of the crucified Lord, insisting that hope stems simply from his presence in and with his church. Others will set this assurance of Christ's present reign in opposition to the expectation of a coming Lord, maintaining that Pentecost fulfilled the promise and that the Paraclete has displaced the Parousia.

Both these efforts are, I think, bound to fail, simply because Jesus Christ as person cannot thus be divided according to the tenses of a human grammar, determined as they are by the point where men are now standing. The crucified and returning Lord is the same person as he who is now drawing men to himself in order to send them again into the world which crucified him and which will face him on the Great Day. There should, however, be no attempt to underrate the power of his grace now at work, no inclination to restrict this power to a compass narrower than the world. He is Lord now in America and Russia and Tibet, Lord of Christians to be sure, but no less Lord, albeit unrecognized, of atheists and animists.

But the problem merely begins at this point. How does this assertion make sense today in terms of the feverish, chaotic desirings of the nations? Is his power hidden within those desirings, supporting those and only those which he can approve? Or does his hope wait for men on the other side of their frustrated earthly plans? If he is continuing his war with "principalities and powers," where is the battleline to be located in terms of the existing battlelines in earthly wars, cold or hot? Must we think in terms of a cosmic fall and a cosmic redemption, both proceeding now in the world before our eyes?

It is scarcely enough to insist that his present reign is diffused merely through the inward supply of peace and strength of his own followers. Christians who come from opposite sides of the same barricades may be able to agree that the reigning Christ is the source of their own assurance but be stalemated when they try to declare in unison what he is doing at the barricade itself. Yet that very effort, however painful, is the test of their sincerity in proclaiming Christ as the world's hope.

3. By its hymns, its sacraments and its prayers, the church affirms that "He shall come again to judge the quick and the dead." There are, however, in American churches many whose hope no longer draws strength from this expectation and who would gladly delete it from creeds and liturgies if not from the New Testament itself. In the same churches are many who in effect appear to make this doctrine the sole bulwark and expression of their hope. Both groups are fearful of what may happen at Evanston —rightly so, for the Assembly will surely disappoint and may even rebuff both.

In all probability the churches will reaffirm their historic confidence in the return of Christ. It would indeed be difficult to expound the hope by deleting the final vindication of him who is the hope. What nonsense to trust in the consummation of God's Kingdom and deny the triumph of its King! How can we confess Christ as living Lord and jettison all thoughts of his coming? No doubt grave dangers attend the discussion of the Parousia, and of those dangers responsible theologians are well aware. But the two gravest dangers will, I think, be avoided—a flippant evasion of this doctrine and an equally flippant affirmation of it.

Here again the real problem lies in relating this event to Christ's redemptive work as a whole, to the life of the world, and to the immediate earthly duties of disciples. In precisely what ways must the mission of the church be oriented toward his advent? How does certainty of final judgment at his throne qualify our present hoping? Does the knowledge of a "Great Day acoming" cut the nerve of earthly planning and social action? Or does it produce sanity and soberness, courage and joy in the midst of today's dilemmas? A successful Assembly must rediscover the lost links between eschatology and ethics, else the hope of which it speaks will furnish slim nourishment to baffled Christians.

There are signs, however, that the mind of the church is making steady progress in this very area, and an urgent need may soon find a dependable fulfillment. It is a custom for Americans to identify interest in eschatology with an evasion of immediate social responsibilities. The charge falls wide of the mark indeed. The truth is that current efforts to understand New Testament eschatology result in an ethic that is too radical for the contemporary church, in an appraisal of social duties that is altogether too realistic and too sobering.

III

I have thus far written about issues which will be openly argued at Evanston. There is, however, another type of problem which must be faced by American churches before the Assembly meets. This problem stems from deeply ingrained and largely subconscious attitudes which lie beneath the public debates and seldom come to the surface. The temper and tone of these attitudes will be quite decisive in determining both the contribution American churches make and the values they derive.

One symptom of the subsurface situation is a pervasive mood of apprehension, a mood that is all too contagious in both political and ecclesiastical affairs. "Storm warn-

ings" are hoisted by forecasters. The Assembly may "drive lines of division through local congregations" and even cost some preachers their jobs. An alarm is posted that the first great ecumenical gathering in America may destroy "the ecumenical spirit of local American congregations." The World Council may create embarrassment even for the National Council of Churches by adopting positions which would offend large segments of its constituency.

There is, of course, ground for such apprehension. The World Council cannot and will not follow the "line" of some national or denominational group. But the point to keep in mind is this: the discussion about hope can rise no higher than its source. The objective at Evanston is not to create hope by talking about it, but to give witness to an already existent reality. Only those who have received hope as a gift of the Spirit, who walk and live by this Spirit, are qualified to share in shaping the church's confession. And this hope must *already* have proved its power by overcoming such apprehensiveness before it can express the authentic notes of confidence and joy.

To allow the mood of fear to dominate thought about Evanston casts doubt on our own right to speak about hope. Until Christ has banished such moods from our hearts we will be unable indeed to proclaim him as the hope of warring nations.

A second symptom may be detected by examining closely the concept of the hospitality our churches are preparing to extend to our guests from other lands. Is this concept basically American or genuinely Christian? We are proud of our courtesy. To our guests we guarantee the comforts made possible by our prosperity. We mean to provide abundant food, comfortable rooms, rapid transportation and efficient arrangements. Welcoming speeches will underscore our cordiality. Altogether there will be ample evidence of the power and size of our churches, our affluence and benevolence.

But surely the demands of Christian hospitality reach farther than this. We must not think simply of ourselves as hosts with the others as guests. As Christians we are all aliens and strangers, yet all beloved guests of the one Lord. As Christians we must not think first of all about membership in various nations and races, but of the various members of the one Body. To be suspicious of the ideology or the prejudices which visitors may import, or to be sentimental or patronizing in praising them—these are both violations of Christian hospitality. The touchstone is provided by the apostle: "Welcome one another as Christ has welcomed you, for the glory of God" (Rom. 15:7).

Are we prepared for extending this kind of welcome? It will require a nonsegregated heart and a tough, discriminating but humble mind. It will require a receptivity to personalities and points of view very different from our own. Birds of many feathers will flock together, and unless we relish real differences within the bounds of the one hope we will fail as hosts. Nor in the midst of controversy should we throw our ecclesiastical weight around, trying to gain by prestige what we cannot gain by cool reasoned discussion. In fact hospitality in an ecumenical conference is to be gauged in terms of total commitment to the common enterprise as at best a faulty witness to the one Lord.

We will be good hosts if we allow all participants to forget that we are hosts. But to do this, our suspicions, our defensiveness, our aggressiveness, our self-confidence must all be submerged before the Assembly convenes. Christian hospitality cannot be combined with the prejudice that the World Council is dominated by European theology and that the Evanston Assembly is one means of foisting this theology on the whole ecumenical movement.

Let me mention a third symptom of a condition in the American mind that bodes ill for any contribution we might make to the Assembly. This is the apathy and antagonism toward any responsible treatment of eschatology. Many of us assume that this word represents an option to which we can glibly say "No, thank you!" There are many reasons for this disdain. We can no longer, however, think of eschatology as an optional matter. By the shape of his hopes, every person confesses his eschatology. By the nature of his decisions, he actualizes the connection between his eschatology and his history. To the extent that Christians actually obey Christ who is their hope, to that extent are they committed to eschatological living. However awesome, awkward or distasteful this word may be, we are all inveterate eschatologists.

American preparations for Evanston must therefore include, near the top of the list, an accelerated study of that eschatology which is actualized in our own daily behavior, together with that eschatology which is grounded in the biblical revelation of God's hope for the world and God's action toward the world in Jesus Christ. The choice before the churches is not that of one eschatology *or* none, but of an eschatology in which Christ is both Alpha and Omega *or* an eschatology in which something else serves as beginning and end.

The Missing Word

THERE is a greatness
In the heart of man
For which no spokesman now is heard.
Doom is cried from many lips,
And sin and shame and human weakness
Take the headlines,
Until a man becomes afraid
To look a mirror in the face
And trembles
If he dreams good dreams.

Who struggled up these peaks of freedom?
Who spanned these seas?
Who loosed these roaring wings into the skies?
Who brought to birth these flaming hopes
Of peace
In a world united?
Were these but fantasies
That died with yesterday?

Preach up, you preacher!
Teach up, you teacher!
And you who hold the reins of power
Look up!
For God is Creator still,
And man His able partner.

FRANKLIN D. ELMER, JR.

Talk Across the Iron Curtain?

By Charles C. West

CAN WE really talk to each other across the iron curtain? We face a time in ecumenical relations when we must put that question quite radically to ourselves. One world has drawn us together. We live in constant contact and cannot ignore each other. Yet the question remains to haunt us. Can we really understand the situation in which our Christian brother in the East is placed? Can we help him in his decisions, interrogate his conscience, take part in his life?

Whoever has tried, as a white man, to be a Christian brother to Chinese or Indians knows something of the agony of this question. China was open for a hundred years and we tried to understand each other. Church, hospital, school and factory building stand there still, mute witnesses to the confidence of the imperialist and the missionary that the old land could be economically and spiritually remodeled into a piece of the Western world. We observed and helped our Chinese friends in their efforts to think and act in a Western way and to reconstruct their country on a Western pattern.

Then we discovered that the program and ideology of Marx and Lenin was that part of the West which really made sense to them. Helplessly we stood by as Christians surrendered to the most impossible illusions. Uselessly we talked about respect for human beings, about freedom, about honesty with oneself, about the courage to confess the faith before the communists. As answer we heard a great deal about the necessity of the communist way for China, about spiritual renewal in the service of the people, about cooperation in the socialist reconstruction of the nation as a Christian vocation.

The Spiritual Abyss Widens

So it was with a girl who in her high school days had come to the Christian faith through intimate friendship with a white woman, a missionary. Her enthusiasm and her active spirit made her a leader in the youth fellowship of her school. When the Red army arrived she was in college, one of the pillars of the Christian Association there. She welcomed the new age with glowing eyes. She saw there dangers, but more she saw unlimited possibilities as a Christian to witness and to serve. During a Communist training period in the university she organized daily prayer groups in spite of the ridicule of her Communist schoolmates. In the instruction periods she stood out as a defender of the faith with whom one could talk, unlike the fundamentalists. This drove her to study theology and Marx-Leninism at the same time and she sought advice from pastors and missionaries.

One bit of advice, however, she did not take—a word of warning: "The time will soon come when you can no longer go along with Marx-Leninism and its program, because of your Christian faith." She disagreed passionately and her experience seemed to confirm her opinion. The friendliness, the self-sacrificing love and loyalty of party functionaries exceeded her expectations. Their plans for rebuilding China were for her the expression of love for one's neighbor. Criticism and self-criticism in Communist meetings were for her opportunities for repentance and humility.

Then one day she stood up before the whole school and denounced the missionary who had brought her to the Christian faith. This missionary, said she, was imperialistic and had tried to influence her pupils to accept imperialism clothed with the words of Christian faith. She had no understanding for the new China or for progress. All this, this girl had discovered by deepening her faith in self-criticism.

Shortly afterward the girl visited her missionary friend once more in another city where she lived. No mention was made of the denunciation. The girl seemed to have nothing on her conscience, although they spoke much about faith and Christian life. Only once did the conversation approach the sore point:

"Do you believe," asked the missionary, "that we foreigners will ever understand you in this new China?"

The girl looked at her spiritual mentor and friend as if across an abyss and answered, "Perhaps, in a new generation."

Our Concerns Sound Pointless

So we Christians are often dumb in relation to our brothers in the East. To be sure, contact is not always so completely lost as between China and America. Still we know and we discover it over and over again, in case we forget it, how pointless or even perverse the things we try to say out of our experience in Christian responsibility can sound in other ears. In the United States we are making great progress in the race problem. But the story of that progress sounds queer and unreal when the Voice of America broadcasts it in east Europe.

Then it gradually dawns on us that in our activity, in our problem-solving, we are much too self-satisfied and much too narrow to be able to talk to other peoples. We are busy about our life and society, in which there may indeed be problems but no insoluble problems. This is the Western-bourgeois weakness which, when we recognize it, makes us dumb toward those who suffer, whose lives are hopeless in the worldly sense of the word.

Our Needs Are Minor

Actually we don't *need* such people. Nothing comes from them that fits into our lives and we can only take part in their lives so far as we are able to understand them in the form of a problem we can solve. Because we don't have any needs that go deeper than problems, because we don't really expect help from our Christian brothers behind the iron curtain for our Christian life, it is hard for us to understand and talk with them.

But in spite of that some people do it. They go to their brothers in the East simply to come to know other human beings. They go because as Christians they cannot stay

away from where there is human need. What do such people discover?

Such a man came recently from the west to a big conference in Berlin. He sat in the midst of the crowd and talked with them. A teacher explained to him something of the tensions of his vocation—how one had to reckon each day with being fired, how one had to wrestle with Marx-Leninist directions in instruction, how one must say the truth or the untruth in such a way as to hold both one's job and the confidence of the students. Next came a secretary who told him how she tried in the factory schooling period to put the question of truth in different ways to the Communist functionaries until she was finally fired. Then there was a poverty-stricken widow who was trying alone to create in her family a counterweight to the pressure of youth organizations and schoolroom propaganda on her children.

So it went; and, thanks to the openhearted confidence that East German Christians are ready to give their brothers from beyond the iron curtain, there befell this visitor what befalls so many of his kind. After two days he was overwhelmed. He had to do something. So he went out and bought oranges for the whole conference to take home with them. And as he brought the oranges—his unworthy sacrifice as he saw it—he declared privately to me, "These people here are all heroes!"

The Bourgeois Recognizes Heroism

Readers from the East must excuse and allow the Westerner this expression. Such is the bourgeois reaction. The heroism consists in the fact that, though the whole structure of calculating care in which bourgeois man usually lives his life is abolished, one lives on in daily self-sacrifice and daily danger. The Christian in the East may see this as a sad necessity or as a simple God-given fact which requires an appropriate response.

But the encounter with people who respond like that bursts the boundaries of the bourgeois Westerner's consciousness. There, where before there was only a shadowy no man's land cut off from the light of truth and freedom by an iron curtain—there human beings live. And those human beings are not enigmatic, peculiar walking ideologies, such as occasionally make wild speeches in the United Nations. They are people who feel, pray, laugh, cry, and raise families just as we do. They live where actually no proper life ought to be possible, live there in spite of fear, poverty, insecurity, secret police and total state. And they look totalitarianism straight in the eye. What is that if not heroism?

Such is the first reaction, and when it occurs a great deal has been won. Then our brothers from the East are no longer "poor relations." Then the relief goods begin to arrive with the proper natural modesty, like those oranges, and the letters of thanks take on the confident tone of people who know something of their own contribution and of the meaning of that to which they are called. But there is more to come.

The man in the West who reflects for long about the meaning of Christian life in the East, who shares for long some of the feelings and thoughts of this life, begins to put sharper and deeper questions to his own world and to be less satisfied with it. Almost everyone feels this uneasiness. Most, however, feel it subconsciously, or on the border of life like an evil spirit or a ghost. Against it we repeat the magic formulas of the old faith and hope. We presuppose a "free world" in world politics—naturally with many problems such as racial tensions and economic inequality, which, however, by definition as problems must be soluble. We take the existence of a democratic order of justice as the starting point of our thinking. But this uneasiness fails to become a genuine crisis, a challenge to our full consciousness, because most of us cannot visualize such a thing as *life* beyond "the usual way," beyond the tottering structure of our old civilization.

Danger Signals in the West

Here lies the kernel of what our Christian brothers in the East have to offer us. The man who is spiritually aware of the life of these Christians is more aware than others of the dangers that threaten us in the West. The man who knows something of the methods of a Communist police hearing recognizes more quickly the demon behind the McCarthy committee. The man who has experienced how a total state forces people to lie through fear and controls them thenceforth, body and soul, wants most to cry out when his countrymen in America begin to avoid taking a stand and to choose their words lest they should give occasion for misunderstanding or attack. This is the mortal illness of a civilization—when it is no longer free from fear for its own existence. This freedom—the freedom from the world in Christ, to be for the world because of Christ—is the most precious gift which Eastern Christians can offer to us in the West.

It is possible that we will not succeed in the West in protecting ourselves against the dangers which threaten us from within and without. It is possible that we will stand powerless before the destruction of our freedom and our justice. But this possibility also stands under God's judgment and grace. There is something more important than to protect the Western world at all costs, and that is to bear witness to the victory of Christ over the evil spirits which destroy men and to fight those spirits with all the power given to us.

The Responsibility Is God's

At the moment we in the West have a great deal of power in this battle. To most of us the United Nations, European cooperation (economic and political), and even the defense plans and organizations of the West seem like useful, God-willed means to this end. But tomorrow it may be otherwise. These "useful means" may become false spirits themselves which are more dangerous than those they are aimed against. God and not we carries total responsibility for justice and freedom and for the saving and welfare of human beings. Our responsibility, although great, is like our eastern brothers' limited and derivative. When we realize that, we can and must stay in conversation with one another. We must fortify each other and tell each other how God is at work in our area and how we answer him.

There may be no direct understanding between us in politics, in tradition and in culture. We in the West will never completely understand how one finds one's way as a Christian in the twilight between recognition and re-

sistance under a total state. Christians in the East will never understand the relations of power and their spiritual content in the West the way we do. They will find it difficult to understand our loyalty and confidence toward the liberal democratic tradition of our lands, and we will find strange their rejection of provisional hopes and plans. But it is precisely for this reason that we need each other. We need the participation of fellow Christians from other political, cultural and traditional worlds with their prayer, their joy, and sometimes their anger and reprimand, to show us the way of faith.

Paul has given us the pattern of this participation: "It is my prayer that your love may abound more and more with all knowledge and discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God" (Phil. 1:9-11).

To cultivate this knowledge and discernment in love, this approval of what is excellent, these fruits of righteousness, is our common task in this divided world and for it. Over this stands God's promise, when we talk together.

Needed: A Local Protestant Strategy

By John F. Schaefer

THE WATCH-MAKING TOWN of Elgin, Illinois, is located 38 miles northwest of Chicago in the Fox River valley. It is a conservative, predominantly Protestant community of 43,000. Eighty-five per cent of its families own the houses they live in. At election time the citizens vote the straight Republican ticket. The one-party system is as deeply entrenched here as anywhere in the Solid South. Even during the bleak days of the Depression the unemployed workers of Kane county did not desert the G.O.P.

Eighty per cent of Elgin residents are Protestants, according to figures gathered in a recent survey conducted by the Elgin council of churches in cooperation with the National Council of Churches. A larger percentage are affiliated with Protestant churches than is ordinarily the case in a town of this size. One might suppose that, given such a favorable environment, Protestantism would be winning Elgin. The tragic fact is that so long as the present conditions within the Protestant community continue, it cannot possibly expand or even maintain its favorable position.

Good Soil for Protestant Growth

Several factors would seem to indicate that Protestantism has a promising future in this growing industrial community. Visitors are impressed with the number as well as the size of its Protestant churches. The local newspaper carries the announcements of thirty-one Protestant congregations on its Saturday evening church page. Seven of these, with buildings clustered together on the fringe of the downtown section, have memberships of over a thousand each. The church plants themselves are in excellent repair. Since World War II close to $1 million has been spent on new buildings or plant improvement.

These many congregations are staffed by a group of well trained and devoted Christian ministers. There is a handful of pastors who refuse to cooperate with the united Protestant program. Now and then a minister is called to or stationed in one of the cooperating churches who seems determined to intensify the competitive spirit, but the vast majority of the ministers and staff members are convinced that the future of Protestantism here depends on the strengthening and deepening of loyalties held in common.

Seventeen of the Protestant churches work together through the Elgin council of churches, which was organized several years ago following the Supreme Court decision outlawing the weekday program of Christian education in the Elgin public schools. The council employs a full-time executive director and maintains a downtown office. Last year it secured from industry and individuals $14,000 to carry on its program. Its leadership is in the hands of talented lay people. Several of the nonmember churches support the vacation church school and the leadership courses sponsored by the council, and from time to time join in with other of its projects. But the fact that so many of the churches carry on intensive programs of their own hampers the council program. Lay members give so much of their time and energy to the activities of their congregations or denominations that little remains for the united endeavor.

To many Protestants across these United States, Elgin is best known as the home of the David C. Cook publishing company, one of the largest independent publishers of Sunday school literature in the world. Near the heart of the downtown district is the headquarters building of the Church of the Brethren. Both these institutions have contributed tremendously to the moral and spiritual tone of the community. They bring to it a host of talented Protestants, thus providing an unlimited reservoir of skilled and able leadership for the united ventures. The staff members of the Church of the Brethren have served as the spiritual leaven of the community for many years. These consecrated Christian leaders influence the city for good and compose one of its strongest spiritual forces.

Change in Strategy Needed

Despite these favorable factors, and others that might be listed, Protestantism has not won and cannot win Elgin unless there is an immediate change in its structure and strategy. For there exists no over-all plan for winning Elgin. The thirty-one churches may have plans for their own future but there is no communitywide program of expansion. Not once in the past fifteen years—or is it the past hundred years?—have Protestant church leaders met

to formulate a communitywide approach to this city's growing need.

One reason for this failure is the constant shift in ministerial leadership. The Negro spiritual "I don't have long to stay here" might well be the theme song for the ministerial association. Since 1940, the period covered by the pastorate of this writer, there have been 84 Protestant ministers serving the 27 churches with full-time pastors. Only five of us have been in Elgin during the entire postwar period, which has seen such a rapid change in the structure and complexion of the community. Experience indicates that a new pastor must of necessity devote the first few years of his stay to his own church program. Just when he might be able to contribute to the united Protestant venture he begins to cast about for what is known in the profession as "a larger field of service." Very few ministers have lived in Elgin long enough to send roots deep down into the soil.

Denominational Competition

The two strongest Protestant groups in Elgin are the Lutheran Church—Missouri Synod and the Methodist Church. The first group does not cooperate in any of the united ventures. About fifteen years ago St. John's Missouri Lutheran Church, located in the downtown area, helped to organize a new congregation in one of the growing sections of the west side. Last year the new congregation, now called the Church of the Good Shepherd, dedicated a beautiful $200,000 building and is enjoying a steady growth in membership. The two ministers at St. John's and the pastor at Good Shepherd have lived and worked in Elgin during all these fifteen years.

The four Methodist churches are members of the council of churches and support the united Protestant program. Yet these four churches have had eighteen ministers in fifteen years. The Wesley congregation, now in process of relocating its church, has had five pastors assigned to it since 1940. Its sister congregation, Grace Methodist, has had six pastors; Epworth Methodist, in the south end of the town, has had four; and First Methodist, three. This pattern of constant change in pastoral leadership is typical of the other cooperating Protestant churches also. If the ministers came expecting to stay indefinitely, a greater concern for the Protestant future of Elgin might develop. Under prevailing conditions this important task always becomes the business of "the next fellow."

Another basic weakness is that all the planning for the Protestant future of Elgin is on the denominational level. For example, several studies and surveys were completed some time ago by denominational executives interested in spotting a promising location for another Presbyterian, Evangelical United Brethren or Reformed church. These studies were conducted quietly, lest the Protestant community's right hand should learn what its left hand contemplated. To date, none of the extension secretaries has recommended establishing new congregations in the rapidly growing sections of the city. Evidently not enough people expressed a preference to justify these denominations in launching a new venture. While the facts were being processed in New York or Chicago an independent Bible church moved into one and a Southern Baptist congregation into another of the growing edges of Elgin. The council of churches has made several efforts to formulate a strategy, but all have come to naught simply because each denomination insists on doing its own planning and thinks in terms of self-interest rather than in terms of the future of Protestantism in Elgin.

New Communities Suffer

The weakness of this denominational approach to community need is well illustrated by what has happened near Sunset Park, a new residential district built in 1946. Soon after this development began, the Zion Methodist congregation voted to relocate adjacent to the new housing project. The name of the church was changed to Wesley Methodist, and a sign was put up on the building site announcing that a church building would be erected there. It may be assumed that the three other Methodist churches were consulted relative to this move. However, the cooperating Protestant group was not told of the plan.

That was eight years ago. Today there is no church building in this section though it has more children per block than any other part of Elgin. The struggling Wesley congregation does not have the money to build, but insists on its squatter's rights. First Methodist, one of the largest churches in Elgin with a membership of 2,100 and a 110-room building, apparently has not seen fit to help the small Wesley congregation. The Wesley women have just concluded their annual bazaar at the Masonic Temple in an effort to accumulate a few more dollars for the proposed church. A united Protestantism might long since have helped to build a thriving congregation at Sunset Park. Unless the community approach changes, this story will be repeated in other parts of the town.

Reference was made above to the ambitious building programs which the Protestant churches launched immediately after the war. More than $950,000 was spent on new buildings or plant improvements. The Church of the Good Shepherd (Missouri Synod), the Highland Avenue Church of the Brethren, Holy Trinity Lutheran (U.L.C.), Bethlehem Lutheran (Augustana Synod), House of Hope Presbyterian, and the Southern Baptists all put up new buildings. The Evangelical United Brethren and the Free Methodists undertook extensive remodeling, and most of the other churches improved their facilities.

Resources, but Not the Will

Never once, before this money was spent, did Protestants ask where it might best be invested for the future good of the city. Each congregation acted without consulting the larger Protestant community or feeling under any obligation to counsel with it. The Protestants of Elgin have church facilities for every conceivable type of program. Precious little of the square footage of tax-exempt space is used more than one hour a week. Most of it remains dark on week nights and even on Sunday evenings.

United Protestantism has sufficient resources, both material and human, to win Elgin. But the human resources, skills and talents are being dissipated through the needless duplication of effort and program. The ministers work as many hours as any other professional group in the city, if not more. Several of the larger churches are well staffed, but for the most part each minister directs a program of Christian education, sponsors the youth program, preaches,

visits, and serves as the executive secretary of the church. Competition for new members is keen. Not infrequently three, four or even five ministers representing as many denominations call at the home of a new arrival.

Church members have such strong attachments to their own churches that the united projects receive little more than token support. The excuse is that so much is going on at the local church that there is no time for the united program. Elgin is not far from Evanston. Some of us pray that a full measure of the spirit of Evanston may fall upon Elgin so that the human resources of Protestantism may be conserved and channeled into a united approach to the community needs.

The weakness of the Protestant approach becomes the more evident when seen in the light of the aggressive and comprehensive program of expansion promoted by the Roman Catholic Church. During the past decade the Roman Catholic community has constructed two new grade schools, purchased a building from the board of education which now houses the St. Edward high school, and elbowed its way into the Elgin community chest with its family welfare agency. It sends out a constant barrage of propaganda through the local press. Needless to say, the Rockford diocese has carefully thought-out plans for winning Elgin. It follows the strategy outlined in The Christian Century several years ago in the series of articles entitled "Can Catholicism Win America?"

As things are now, Protestantism cannot possibly win Elgin. Nor can this community wait for churchmen at the top level to formulate a strategy for it. To outline the necessary changes demands the most careful and prayerful consideration by the largest possible number of the concerned. It appears to me that Elgin Protestantism might take the following steps:

1. Organize immediately a United Church of Christ in Elgin made up of the congregations which share a concern for the future of Protestantism here. Members of these churches would become members of the United Church.

2. Encourage this United Church to sponsor every possible type of activity. Let it cooperate with the Elgin council of churches' program, but let the program extend far beyond the present effort. It may be assumed that several of the churches in the council would not join in the United Church of Christ. If so, the council should continue to serve the larger group. Let the churches which are eager to foster a more aggressive program join in the United Church program.

3. Set up a planning commission empowered to map out a strategy for future Protestant development in the city. Let this planning be on a cooperative basis, and let the new churches be organized as branches of the United Church of Christ in Elgin.

4. Assign various tasks within the United Church to the cooperating ministers. At the end of the year let the effectiveness of the work be judged by the strength of a united Protestantism, rather than by any set of statistics a local church may compile.

Somehow one has the feeling that the situation in this town is typical of the problem Protestantism faces in many of our rapidly growing industrial communities. Certainly it is a problem which ought to receive attention by denominational leaders who sit together in high places. The ultimate solution, however, demands action on the local level. The time to act is now! The place to act is Elgin!

BOOKS

Religious Symbolism

JEWISH SYMBOLS IN THE GRAECO-ROMAN PERIOD. *By Erwin R. Goodenough. Bollingen Series XXXVII. Pantheon Books, 3 vols. boxed, $25.00.*

IT IS NOT without a feeling of awe that one approaches this set of sumptuous tall volumes, and the awe deepens as one discovers the evidence of such exhaustive research in an obscure field and such meticulous scholarship in the treatment of its findings. To the majority of those who note first the title and then the magnitude and magnificence of the work to which it is attached, it will immediately seem that the theme is too minute and remote to merit elaboration on this scale. This impression is quickly dispelled. An important historical problem is here being attacked with great patience and industry and by an original method.

The main problem is this: How did it come about that Christianity, having arisen in the bosom of Judaism and having had its first expansion outside of Palestine largely among Jews of the dispersion, was so quickly and so thoroughly Hellenized? To summarize the results of this study rather crudely, the answer is that popular Judaism was itself Hellenized. It is not necessarily implied that Christianity lost its essential and distinctive character in the process, but its adoption of a Greco-Roman dress and the infiltration of Greco-Roman patterns of thought and expression into it canot be denied. This phenomenon is explained by the prior fusion of Judaism with paganism—an occurrence which, similarly, is not to be counted to the discredit of Judaism.

The evidence for such a "Hellenized Judaism" is archeological rather than literary. This is true because the movement was popular rather than official. The prescriptions of the Torah and the injunctions of the Talmud might be faithfully reflected by decisions of the rabbinate which grew out of the Bet Din, or New Sanhedrin, itself a development of the academy of Jewish studies that Vespasian authorized at the time of the fall of Jerusalem; but popular Judaism varied widely from this standard. Similarly, the patriarch, or ethnarch, who was the legally recognized spiritual head of Judaism from the second century to the fifth, apparently exercised less authority than has been generally supposed. A wide and free eclecticism in the adoption of religious symbols betokened a corresponding diversity of religious ideas and experiences. Archeological research has discovered, described and classified a vast array of such symbols. They are in the form of amulets. mortuary carvings and inscriptions, and the embellishments of synagogues.

Volume I of this work outlines the general field of study and discusses the symbols found in Palestine. Volume II treats of the symbols employed by Jews of the Diaspora. Volume III is entirely devoted to illustrations—more than 1,200 of them, to each of which, by number, specific reference is made in the preceding volumes. Comprehensive as all this seems to be, three additional volumes are promised which will further explore the meaning of the Jewish cult objects employed as symbols, trace the Jewish and pagan use of the familiar Christian symbols of bread, wine and fish, and discuss the transit of Old Testament illustrations from Jewish to Christian use.

For the past 25 years Prof. Goodenough (of Yale) has been rising to his present position of eminence as a scholar in the

field of late Jewish and early Christian culture and their historical environment. His work on Philo has been especially notable. Even to those who do not expect to become experts in the highly specialized field of the present work, it must be evident that this exhaustive study is highly important for the light it throws upon the origins of Christian art and the continuity of the tradition of religious symbolism from the Orient and ancient Israel through Greco-Roman paganism to Christianity.

W. E. Garrison.

Books in Brief

One Two Three . . . Infinity, Facts and Speculations in Science. *By George Gamow. New American Library (Mentor), 50 cents.* Prof. Gamow's solid and extensive attainments in science, combined with an extraordinary gift for using layman's language, have already produced several books which clarify scientific ideas without superficially "popularizing" them. Here he sweeps around the whole compass —the microscopic and the telescopic, the galaxies and the atoms, chemistry and biology, physics and mathematics. There are many spots that are not as easy reading for the novice in science as he perhaps thinks they are, but he makes it all fascinating and most of it intelligible. Imagine a really exciting chapter on the square root of minus one, and another on four-dimensional space. Among other recent Mentor Books (at 50 cents) is a fourth volume of *New World Writing* which proves, by many examples, that much good writing is being done which is experimental and unconventional without being bizarre or eccentric.

A Treasury of Early Christianity. *Edited by Anne Fremantle. Viking, $6.00.* Extracts from the writings of 50 or 60 (perhaps more) writers, from the Apostolic Fathers to Gregory I, are here organized under a few main topics to present a lively and authentic picture of Christian life and thought during the first six centuries. The writings of the great and famous Fathers, available in various excellent editions, are basic source material for every student of the history of their times, but the sheer mass of their works is forbidding to most readers and the many minor writers seldom get any attention at all. This intelligent anthology is therefore doubly welcome. The selections are, on the whole, well chosen and the editing is, in general, competent. A glaring omission is the failure to include anything reflecting the fact that, almost as soon as it escaped from the dangers of martyrdom, to which a whole section is devoted, the church began to clamor for the use of the police power of the state against heretics and pagans. That also can be documented from Augustine, Leo I and others. The radical transformation of Christianity from a voluntary to a compulsory religion must not be slurred over—though it usually is. When only a few pages of Tertullian can be given, his ringing defense of the principle of religious liberty would be better worth printing than his injunctions concerning women's dress; and, while Lactantius' exhortations to chastity are all right, it seems too bad not to include also his declaration of the right of every individual to practice the religion of his choice—especially since his advice perhaps had a good deal to do with Constantine's Edict of Toleration, and since this was the last time that note was sounded by any reputable spokesman for the church until many centuries later. The text of four early creeds is given—Apostles', Nicene, Athanasian and Cyril's. The creed of Arius (presented to Constantine in 328, quoted by Socrates and Sozomen) would be an eye-opener for readers who think the orthodox were fighting the heresy that "Christ was a mere man." It is something of a shock to read that the Apostles' Creed "most probably was composed in Rome towards the end of the first or the beginning of the second century." The earliest approximation to it is in Irenaeus of Gaul, about 200 A.D. Rufinus, of Rome, 390, had most of it, but not yet the words "maker of heaven and earth," "omnipotent," "catholic," "communion of saints," and "life everlasting." Not until the 7th century, and then in Gaul, was the formula completed in its present form. While leaving room for a few such criticisms, Miss Fremantle's editing is admirable, and her book is to be highly recommended.

What Do We Mean by Reunion? *By C. B. Moss. Macmillan, $1.50.* An importation from the British S.P.C.K., this discussion of the ecumenical question is to be praised for the clarity and frankness of its style but, from my point of view, criticized for practically everything else. I have seldom read a book on the subject with which I could disagree so enthusiastically. The book is explicitly a reply to the Bishop of Derby's *Problems of Reunion.* Basic to Moss' position is that the marks of a church are (a) historical continuity as an institution, through a succession of bishops; (b) the holding of "right" doctrine, that is, the doctrines of the Bible as interpreted by the Fathers of the early centuries; and (c) the claim to "exclusive jurisdiction" (he actually uses the term, p. 7 *et passim*) over all the people of a nation, which normally means over a governmental area. He insists that "establishment" has nothing to do with this last point, because the claim to jurisdiction would survive disestablishment. He does not consider whether the claim to jurisdiction could ever have arisen without establishment. So it follows that sectarian groups like Methodists and Baptists, and even Lutherans (outside of Sweden) and Presbyterians, are not churches at all but only "connections," since they lack one or more of the marks of catholicity. He is not much concerned about the existence of sects, "because there have always been sects." They are not part of the picture or the problem of a divided church, because they are neither churches nor parts of the church. For Moss, the only real reunion problem has to do with the reunion of the *real* churches—to-wit, the Anglican, the Roman Catholic and the Eastern Orthodox. I do not have at hand the Bishop of Derby's book, but since all this is a reply to it, it must be good.

The Sun and the Umbrella. *By Nels F. S. Ferré. Harper, $2.00.* The meaning of the parable, or figure of speech, from which the somewhat whimsical title is derived is that every agency or medium for the transmission of spiritual light from its one source may become an obstacle and cast its own shadow. The church, the Bible, Christ himself, may become substitutes for God, objects of the believer's ultimate faith, obscuring the true light, which is the love of God. Obviously this is dangerous doctrine. One shudders to think what destructive use could be made of it by an irresponsible critic of Christian institutions. But Ferré, of course, is not an irresponsible critic, and those who have any acquaintance with his work will be perfectly sure that he is going to make a constructive use of his rather startling parable. So he does, but not until he has stabbed his readers broad awake with some bold declarations: "To call Jesus God [as the World Council of Churches does] is to substitute an idol for Incarnation." "To use the Bible as the final authority for Christian truth is idolatry." "The Church became an Umbrella by usurping the function of the Holy Spirit [and in other ways]. . . . Christianity as closed in by the Church became a legalism more like a House than an Umbrella." All Catholics and many Protestants will find the chapter on the church very provocative. Ferré does not disparage the church. What he is concerned about is the preservation of the immediacy of man's relation with God, since the mediate aspect of that relation has commonly been stressed to the exclusion of the immediate. The last three chapters are directed to unveiling the Light for Christians, for Jews, and for "Communists and other pagans." The substance of the book was delivered as lectures at Emory University. They must have made quite a stir.

Face Your Life with Confidence: Counsels for Youth. *By William E. Hulme. Prentice-Hall, $2.75.* As chaplain of Wartburg College, in Iowa, and counselor of the college students who voluntarily come to him for counsel—as many of them evidently do—Dr. Hulme has learned what are the actual questions that are disturbing the minds of young people and has had considerable experience in finding answers, or helping the inquirers to find them. Half a hundred questions are treated. They have to do with faith, conduct, mental health, and the choice and attainment of satisfying ends. Most of the discussions are cast in the form of conversations. Many young people, from the teens to 20, will be helped by this wise Christian counseling.

W.E.G.

CORRESPONDENCE

Curious Turn of Mind

SIR: Harold E. Fey's recent articles contrasting the Arab and Jewish situations in the Near East show the curious turn of mind of the editors of The Christian Century. There are injustices to be righted and problems of enormous proportions to be solved in that area of the world, but one wonders whether the report of the particular three travelers representing your journal, the *Commonweal* and the *Jewish Newsletter* sheds any more light on those problems than the reports of foreign correspondents stationed in that sector of the globe.

I use the term "curious" advisedly with regard to the editorial viewpoint of The Christian Century. I have been a reader of your publication since the earliest days of my ministry. I have admired the social gospel of the Century. It has been eminently fair, at times magnificent, in its appraisal of world conditions in general and peoples in particular everywhere except in Palestine, and toward everybody except the Jews.

Jews have their faults, as do Christians and others in this imperfect world. The Jewish people in Israel have their shortcomings as do the Arabs in lands surrounding Israel. But Dr. Fey, by equating Mr. Sharrett's remarks with those of Iraq's foreign minister, tends to tilt his thinking a great deal on the side of the Arabs and to lend plausibility to the Iraqi's designation of Israel's citizens as parts of "Zionist gangs." All this seems to me of a piece with The Christian Century's consistent attitude toward the ethnic character of the Jewish people. That attitude is not new, as my articles and letters in previous issues of your weekly would indicate.

Dr. Fey's descriptions of conditions in the state of Israel remind me of the ancient talmudic story of the Roman emperor who was saluted by some Jews who had removed their hats. This enraged the emperor, who ordered their heads cut off because of disrespect to the throne. Other Jews, noting the luckless fate that befell their brethren, saluted the emperor with hats on. He ordered their heads cut off because they had not removed their hats. Dr. Hutchinson found no religion among Jewish leaders in Palestine seven years ago. Dr. Fey finds too much religion among them now and is suspicious about his discovery. He can hardly have plumbed the minds of Israel's leaders in his short stay in the country. Yet he speaks of their "mysticism."

Rabbi Lazaron knows perfectly well, or could easily have ascertained the fact, that he could hold a religious service in Israel without the consent of other rabbis. It is the marriage and divorce laws that serve as a handicap to liberal religious activities, and not the lack of freedom of worship. The kind of mysticism that Dr. Fey mentions might, incidentally, have been better applied to the fanatical Arab political leaders of Jordan who refused to permit even a friend of the Arabs like Rabbi Lazaron to enter their country simply because he is a Jew. It would have been interesting to have Dr. Fey describe the kind of religion practiced by the heads of the Arab governments as evidenced in their expressions to him.

Conditions are far from perfect in Israel. But these conditions are not indigenous to the creation of the state of Israel, as Dr. Fey's articles might imply. Had the three travelers had greater opportunity to investigate the conditions imbedded deep beneath the Kibya incident (deplorable as it was) they might have discovered more in Israel's position than Mr. Sharrett's seemingly desperate avowal to hold on at whatever cost. And had they had greater opportunity to look beneath the emotional outbursts of the Arab political leaders against the "Zionist gangs" of Israel they might have discovered some highly interesting contributing Arab factors to the tragic impasse of the moment in the Mediterranean world.

CHARLES E. SHULMAN.

Riverdale Temple,
New York, N. Y.

[I wrote on Palestine while it was still under the British mandate. Since then Israel has come into being and the nature of its population has been radically altered by mass immigration of ultra-Orthodox Jews from eastern Europe and all parts of the Arab world. I am interested to learn from Dr. Fey that some of the very Zionist leaders who were most articulate in expressing their indifference to all religion in 1946 are now most vehement in interpreting the establishment of Israel as fulfillment of prophecy and most conspicuous in attendance at religious services on the Jewish high holy days.—P.H.]

U.N. Charter Revision

SIR: Your Dec. 16 issue carried a Christian Century Special under the title: "U.N.—Snare or Shield?" It is excellent reporting and is a real aid in understanding the strengths and weaknesses and problems of the U.N. But there is one vital blind spot that makes it seem that no real remedy exists in the form of Charter revision for those instances "Where the U.N. Has Failed."

In that section of your report you say: "But while the Charter remains as it is—and no one thinks it can be changed at this point, for changing the Charter is itself subject to the veto—this is a problem unsolved." Is Secretary of State John Foster Dulles "no one"? On Aug. 26, 1953, in an address before the American Bar Association, he said: "The present Charter of the United Nations provides that the 1955 General Assembly will have on its agenda a proposal to call a general conference to review the present Charter. I have already announced that *the United States will then vote in favor of holding such a review conference.*" Moreover, the 60-nation legal committee of the United Nations has voted to prepare the way for such a conference.

In the same sentence you implied that the U.N. Charter can't be changed because: "Changing the Charter is itself subject to the veto." The drafters of our own Constitution faced a similar problem in a provision in the Articles of Confederation. But in the words of W. T. Holliday, former president of Standard Oil Company (Ohio): "By a bold and wise stroke, the drafters of our Constitution ignored the Articles of Confederation and wrote the provision into the new instrument that it should be established among the ratifying states when nine out of 13 had ratified." The same bold and wise move can be re-enacted.

STANLEY K. PLATT.

Minneapolis, Minn.

[Holding a conference to consider revision of the Charter will be a long way from revising the Charter. And does the historical analogy drawn argue for ignoring the Charter altogether? That way chaos and disruption lies.—ED.]

Con and Pro

SIR: Elton Atwater's article "A Possible Korean Settlement" (Dec. 30) is a preposterous proposal. The destroyers of human rights are placed in equal position with the defenders of human rights. Unprecedented tyranny is on an equal footing with the defenders of liberty. Wrong is condoned and placed on the same moral level as right. In a word, diabolical Russian, Chinese and Korean communism, the wicked aggressor in Korea with all of its known injustice, cruelty and evil, is placed on the same high moral plain as the Chinese and Koreans who have for years fought for liberty. Let us go back to the Bible, if it means anything to us, and learn again that wrong based on political expediency is never morally right. No, it is *never* morally right.

HERBERT M. PIERCE.

Baptist Church,
Wilburton, Okla.

SIR: Prof. Atwater rightly says that genuine negotiation "cannot properly be labeled appeasement." While any attempted negotiations of a settlement of a "Far Eastern peace" would not work out exactly as Prof. Atwater has outlined them in his seven points, his statement is in the direction toward which we should work. The Truman-Acheson administration, while building up military strength, kept saying "We must negotiate from strength." Now that we have the strength, the Eisenhower-Dulles administration com-

REPRINTS

One of the most valued services of The Christian Century is providing reprints of important articles and series of articles. Some of these go out of print, but a steady demand keeps others available. At present (in addition to the reprint, "U.N. —Snare or Shield?" advertised elsewhere in this issue) the following reprints, at these low quantity prices, are in stock:

Alcoholism—A Medical View
by Regner W. Kullberg, M.D.
(2 pages, $3.50 for 100)

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by Mary Elizabeth Sergent.
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pleted the first step at a negotiated settlement by arranging a truce in Korea. Many people have been asking "What can be done toward a comprehensive peace settlement in the Far East?" Prof. Atwater has provided a well balanced plan that would attempt to make secure the present position of democratic nations in Asia. The democratic group would then have to depend on the effects of reduced tension and puncturing of all "curtains" to bring about internal reform towards a more democratic system within countries now dominated by Communist governments.

I hope that Prof. Atwater's article will receive the attention it deserves and will be carefully considered and discussed in responsible circles.

LEWIS S. C. SMYTHE.
College of the Bible,
Lexington, Ky.

Baseless Claim

SIR: The article in the Dec. 30 issue by André Trocmé vastly underrates, probably unintentionally, the pre-Christian peoples when it gives credit for the first hospitals to medieval Christians. Many preachers may use this statement as an authority in their sermons, but we ought to remember that there were hospitals in India, China, and Greece, many years before Christ. Christianity is not harmed by accuracy.

JOSEPH I. CRAIG.
Methodist Church,
Somerton, Ohio.

Pakistan Aid

SIR: Like most Americans, I find certain aspects of Nehru's "neutralism" disquieting and many of his expressions of it hard to take. Nevertheless, for reasons made admirably clear in Chester Bowles' *Ambassador's Report,* he and India are democracy's best hope in southeast Asia, and unless Nehru should spoil the record by trying to prevent the release of prisoners of war on Jan. 23, India will have done real service in Korea.

It follows that it isn't sound public policy for our government in our own interest or democracy's to give military aid to Pakistan in the face of India's wrath, even if to many of us that wrath should seem arrogant and unreasonable. It would find immediate expression in various ways, including an embargo on American imports of important and strategic supplies.

There is, I think, a tendency in America to exaggerate the military strength Pakistan would bring. Geographically, Pakistan is indeed strategically important to the noncommunist world, as Nehru should more fully recognize. But, at least when I was in Pakistan in 1951, such public sentiment as existed was less surely prodemocracy and pro-American than in India itself. West Pakistan then seemed a viable state whose friendship should be cultivated. East Pakistan, containing a majority of the total population, separated by more than a thousand miles of India from West Pakistan, was and is politically very restless. It follows, therefore, that military aid to Pakistan might be dubious and would not have a value equivalent to military aid to Turkey.

This is especially true since the vexing question of Kashmir is unresolved, a situation for which India and Pakistan are jointly responsible. Indians, however, have a right to be apprehensive of a disturbance in the balance of military power. They would probably increase their own army, which they can ill afford. In a year of negotiations on disarmament and other matters, it will be the part of wisdom for our government to try to get and keep the friendship of both Pakistan and India, stressing economic rather than military aid.

New York, N. Y. NORMAN THOMAS.

Favorite Poem

SIR: The Dec. 23 issue of The Christian Century reached me today. I was much pleased to read the fine poems by the lamented Thomas Curtis Clark. (May God bless his courageous, spiritual soul!) He is my favorite religious poet.

However, I feel that when you made your selection of poems by Mr. Clark for publication, you inadvertently overlooked one poem which has always impressed me very much. It is called "Thoughts in a Cathedral," and you published it on May 1, 1946.

Is this a tribute to the Nazarene,
Beloved of children, brother of the poor,
The peasant teacher turned from door to door—
Without a home save on God's friendly green?
This mitred pomp, these gilded lords of pride,
These surging peoples awed by thronging priests,
By old traditions, storied fasts and feasts—
Is this for Him who on a rude cross died?
How great His gain, who now commands such zeal,
Such loyalty, beyond His fairest thought!
In His high name what wonders have been wrought!
How proud His Kingdom—this we see today!
If He were here—who walked a pilgrim way—
If He were here . . .

Adams, Minn. JOHN F. PALM.

Unconditional Surrender

SIR: I was feeling poor a while back and told you I would stop taking your paper after my subscription expired.

Then along came the Dec. 16 issue on the U.N. I weakened in my resolve to save $6.50 by reading the Century which our deacons supply to the city library.

This morning I appreciated "Simon's Christmas" and after reading four of Thomas Curtis Clark's poems I surrendered. Here's the check for 1954.

CHARLES C. BARNES.
McMinnville, Ore.

NEWS of the CHRISTIAN WORLD

Protest Banning Of 'Luther' Film

Chairman of Quebec Censor Board Says an Appeal for Reconsideration Can Now be Submitted

MONTREAL, Jan. 8.—Protests against the banning of the film "Martin Luther" by the Quebec board of cinema censors are pouring in from Protestant bodies and from groups concerned about civil liberties. [See The Christian Century for Jan. 20, p. 69.] Alexis Gagnon, chairman of the censor board, has now announced that the distributors can appeal to the board to have the decision reconsidered. In a statement to the press, he indicated that the film could be resubmitted either in its original form or with alterations that "might make it more acceptable." Mr. Gagnon stated that the board rejected the film because it "exhibits the pope in a bad light." He is quoted as explaining: "He [the pope] tells people to sell indulgences and make money. This would offend Roman Catholics. Whether or not it is historically accurate is not the point. History is told from both sides very differently anyway. But if people are to respect each other, the things they respect must not be held up to ridicule."

Cites Legion of Decency Precedent

Mr. Gagnon pointed out that the U.S. Legion of Decency estimate of "Martin Luther"—given "with the cooperation of the motion picture department of the International Federation of Catholic Alumnae"—assigned the film a special classification. This, he said, is done for certain films "which, while not morally offensive, require some analysis and explanation as a protection of the uninformed against wrong interpretation and false conclusions." The two other permanent members of the film censor board, as well as the five who attend its meetings from time to time, are all French-Canadians. Mr. Gagnon says that "Martin Luther" may be shown in churches provided it is not advertised. It was shown privately to Protestant clergymen here some weeks ago. The ban was protested this week from New York by Ambrose Doskow, attorney for Louis de Rochemont, the producer. In a letter to Premier Duplessis of Quebec province, Doskow called the censor board's decision a "shocking abridgment of religious freedom," and called on the premier, as attorney general, to correct "this violation of our common legal tradition."

Canadians Amused at McCarran Act Vagaries

Canadians noted with tolerant interest the visit of U.S. Sens. Jenner and McCarran to Montreal and environs to confer with Igor Gouzenko, former Russian spy. However, their attention quickened when it was reported from West Palm Beach, Fla., that two Toronto students, returning home from Nassau, had been detained there on suspicion of "communist leanings." But they shook with mirth when subsequent disclosures revealed that the young men were members of the Progressive Conservative party—the new name for our old Tory party.

They Ask: Is This the Way To Cultivate Friendship?

Our papers responded in the same amused vein. Said the *Montreal Daily Star*: "Now that Sens. Jenner and McCarran have got here to interview Gouzenko, we hope they will be able to stay long enough to study for themselves the nefarious activities of that cell of evildoers, the Toronto district council of young Progressive Conservatives, whose chairman was detained yesterday . . . as a person suspected of Communist sympathies. It might perhaps convince them that they and some of the officials indoctrinated by them tend to be overzealous. The theory behind the McCarran act apparently is that it is better to arrest, or detain, 100 conservatives than to open the door to anyone who might conceivably have Red sympathies. But it is just a little horrifying to think that any person, man or woman, in Canada who [is] active in the Progressive Conservative party stands under the suspicion of being a Labor Progressive when he seeks entry into the United States. This is hardly the way to cultivate the friendliest possible relations between the United States and Canada. The happy chance of Sen. McCarran being here to read the papers for himself may perhaps convince him that the act associated his name could be usefully amended."

Question Reported Public Grant To Catholic Church

The Montreal presbytery of the Presbyterian Church in Canada voted at its last meeting: "That representation be made to Prime Minister Louis St. Laurent inquiring whether or not it is true that the Atomic Energy Control Board has made a grant to the amount of $75,000 toward the construction of a Roman Catholic church at Deep River, Ont. It is resolved that this court express its view that any such action by the government or by any board responsible to the government would be a flagrant abuse of public trust; that it would violate the principle of disestablishment which has long been the tradition of the Christian church in this country."

And So Forth

Reginald S. Dunn of Wolfville, N. S., former field representative of Acadia University, has been inducted as minister of First Baptist Church in Montreal.

Frank MacLean is now director of religious administration (Protestant) for the Royal Canadian Air Force, and has been promoted to the rank of group captain. He is a minister of the United Church of Canada.

A plea for establishment of a family court in Montreal has been made by George H. Corbett, executive director of the Society for the Protection of Women and Children.

A special page on religion, education and physical and mental health has been run in the *Montreal Daily Star* for the past seven years. Edited by Douglas J. Wilson, it aims to be inspirational as well as instructive.

DECOURCY H. RAWNER.

Civil Rights Plays To Indiana Public

Nationwide Publicity Given to A.C.L.U.-Legion Controversy, 'Robin Hood' Seen as Healthy Airing

INDIANAPOLIS, Jan. 12.—People who believe that free and well publicized discussion of controversial questions is wholesome for a community do not regret the nationwide airing that the question of civil liberties in Indianapolis received during the closing months of 1953. At first the only participants were the American Civil Liberties Union and the Indiana American Legion, but before things quieted down temporarily many others had joined the cast—editors, professors, lawyers, housewives, clergymen, Catholic archdiocesan authorities, and Edward R. Murrow, who through his radio and television program let the nation "hear and see it now."

Parish Priest Offers Meeting Place

It all started, as readers of this column probably have heard, when at the behest of the local American Legion the A.C.L.U. was refused use of the Indiana World War Memorial auditorium for a meeting to complete organization of its newly formed Indiana chapter. Denied the use of another hall or two, the organization was finally invited by Victor L. Goosens, pastor of St. Mary's Catholic Church, to meet in his parish's social center. Fr. Goosens, who was among the first to contribute when the new chapter turned to fund raising, reports that his action in inviting the A.C.L.U. has been criticized neither by the members of his large parish nor by his superiors in the diocese. He did, however, receive protests from a number of persons "calling themselves 'Minute Women.'" After the tumult died down the Indianapolis Roman Catholic archdiocese issued a directive forbidding use of church property by secular groups without permission from the archbishop's office, but it made no reference to St. Mary's or Fr. Goosens.

Publicity Results in Good Attendance

Paralleling Mr. Murrow's televising of the A.C.L.U. meeting was a recording of a meeting of the American Legion's state executive committee. That meeting took action upholding the commander's attack on the civil liberties group. The burden of the publicized remarks was that the A.C.L.U. has a "bad record" and is "controlled by either outright Communists or people affiliated with groups cited as subversive." It is agreed here that if the controversy had not broken out, the A.C.L.U. meeting would probably have been reported in the press by means of an inside page paragraph or two on the deliberations of a small and respectable group of earnest citizens. Instead, headlined stories gave a day-by-day account of the controversy, people were polled on the streets for their opinions, editorials and letters debated the issues and radio and television carried the story

across the nation. The A.C.L.U. meeting itself was well attended and widely representative.

Robin Hood, the Quakers Also Make Headlines

Another story involving civil liberties in Indiana had made the newspaper and radio headlines before the American Legion-A.C.L.U. controversy arose. The *Indianapolis Times* broke the story of the lady member of the state textbook commission who called for a ban on mention in Indiana's schoolbooks of Robin Hood (because his habit of robbing the rich to give to the poor smacks of subversion) and of the Quakers (because their opposition to military service renders them suspect). The lady later claimed she had been misquoted. The *Times* printed her claim, along with the editorial comment that it is used to such explanations after quoted statements bring adverse comments from the public. For the record, it noted that a United Press correspondent's notes supported its reporter's quotation of the lady's original remarks. The superintendent of Indianapolis' schools announced that he had no intention of removing mention of Robin Hood or the Quakers from schoolbooks used in the city. Pres. Thomas E. Jones of Earlham College in Richmond took the opportunity to make a statement on Quaker belief as opposed to communist philosophy. All in all, the affair, like the A.C.L.U. controversy, was highly educational for the Hoosiers of this area.

And So Forth

The *Indianapolis Star* published in full the "Letter to Presbyterians" when Jean S. Milner, pastor of Second Presbyterian Church here, took exception to an editorial criticizing that document as issued by the Presbyterian, U.S.A., General Council. Thus the letter got wider reading and stimulated considerable public discussion.

The Indianapolis church federation is now housed in the fine new building erected by the William E. English foundation to provide office space for 23 of the major health and welfare services of Marion county, as well as the community chest and the health and welfare council. The federation is finding the new association of great value, particularly to its own social service department.

A program to strengthen the rural Methodist churches in the Evansville area was inaugurated at Evansville College with appointment of W. E. Coates as assistant professor in charge of town and country work. He will teach courses in rural sociology and church administration, supervise student ministers serving rural parishes, and work in close cooperation with the Indiana Methodist conference's town and country commission.

Waltstill H. Sharp, former Unitarian minister who at one time was director of the Chicago Council against Racial and Religious Discrimination, has been reemployed as executive director of the Gary fair employment practices commission in spite of a protest from the American Legion against his activities in behalf of civil liberties.

The Indiana council of churches sponsored a five-day seminar tour of United Nations headquarters in December.

GEORGE WALKER BUCKNER, JR.

1954 'Protestant Year' in Brooklyn

Tercentenary Observance Opens with E. Stanley Jones Meetings—Train Lay Counselors

NEW YORK, Jan. 12.—Signing by Borough Pres. John Cashmore of the official proclamation declaring 1954 the tercentenary of Brooklyn Protestantism was witnessed by Pres. Harry D. Gideonse of Brooklyn College, chairman of the 300-member committee planning the observance, and a number of other prominent church leaders. The celebration was launched Sunday Jan. 3 with spiritual awakening services conducted by E. Stanley Jones, world-famous missionary and evangelist. The services, with special sessions for youth, women and general audiences, will continue for two weeks, with Dr. Jones speaking in the Bushwick, Bedford, Flatbush, Bay Ridge and central areas. A hundred ministers attended a breakfast and prayer service on Jan. 4. The official proclamation reads, in part: "Whereas the first Protestant Dutch churches were formed in Brooklyn on Feb. 9, 1654, . . . I . . . declare the year 1954 as the tercentenary of Brooklyn Protestantism, to be celebrated by all people of our great borough . . . in giving thanks to our God for this most exceptional history and in looking forward to His continued blessing and guidance of our churches, our people and our leaders in the years to come."

Honor E. Stanley Jones On 70th Birthday

Two hundred of E. Stanley Jones' friends from all over the nation joined in celebrating his 70th birthday last Tuesday at a testimonial dinner at Riverside Church. Toastmaster was Ralph W. Sockman, pastor of Christ Church (Methodist) here. The address was given by Federal Judge Luther W. Youngdahl of Washington, D. C. Typically, Dr. Jones responded with an evangelistic sermon. "Honestly, I am more excited about Christ today than I have ever been before in my life," he said. "My next 10 years are to be my best." Dr. Jones is retiring as a missionary for the Methodist Church in India, but he will continue his general mission work and his writing and evangelistic efforts. He was presented with a bound volume of over 1,000 letters from people all over the world. Since letters continue to come in, a second volume will be prepared.

N.C.C. Commission Places 69,392 Broadcasts

The National Council of Churches' broadcasting and film commission announces that during 1953 it made 69,392 "placements" of programs on radio and television stations. The commission produces four weekly network programs on radio, distributes transcriptions to 256 stations weekly, and during the year made 77 placements on commercial radio programs for special religious events. Among the weekly network programs, Ralph W. Sockman's "National Radio Pulpit" is now in its 31st year of continuous broadcasting. Says Ronald Bridges, the commission's director: "The totals mean that the Christian message as interpreted by the Protestant and Orthodox churches went on the air in one form or another for a total of 23,309 hours."

Wainwright House Trains Lay Counselors

Once a month this winter a group of men and women are spending a week end learning to perform what has been called one of the most important lay services of our time —counseling people in trouble. The training is given at Wainwright House, the building at Rye, N. Y., which Philip K. Condict gave to the Laymen's Movement for a Christian World three years ago. That movement sponsors the training program. It has been estimated that 20 per cent of the nation's adults are in need of some sort of counseling aid, but cannot get it because of the lack of skilled counselors. The Wainwright House program seeks to remedy this lack. It concentrates on developing in selected men and women the techniques and attitudes that will enable them to help others solve their problems. The training has a definite motivation in religious conviction.

Catholics Seek Means to Expand Suburban Schools

A survey made by the *New York Times* reveals that demands upon Roman Catholic schools in the city's suburbs are increasing so rapidly that they face serious problems in trying to cope with the situation. There is a shortage of teachers and buildings, classes are overcrowded, funds are inadequate. The survey indicates that the suburban Roman Catholic school population has doubled in the past decade. Catholic educators predict that $100 million will have to be spent in the next 10 years for schools within a 50-mile radius of the city. Curriculum committees are at work to re-evaluate the schools' programs and bring them up to date. "We hold to the old disciplines and at the same time take the best of the new methods," says the superintendent of schools for the Catholic diocese of New York.

And So Forth

In his sermon at the Protestant Episcopal Church of the Epiphany, Manhattan, last Sunday, Hugh McCandless declared that "religious segregation" of Puerto Ricans in New York is "dangerous, expensive, un-Christian and unnecessary."

The special gifts committee of the Protestant council of New York launched its 1954 fund drive at a luncheon this week. It seeks to raise $143,000 of the council's 1954 goal of $356,309.

J. Lane Miller, prominent Methodist clergyman and author, died at his home in Rye last week.

Concord Baptist Church, Brooklyn, oldest and largest Baptist church in the borough, raised $240,878.66 in 1953. It has 9,000 members.

A series of four weekly lectures for women on "Religion and the Great Issues of the Day" is being conducted at Union Theological Seminary. Lecturers are Pres. Henry P. Van Dusen, David Everett Roberts of the philosophy of religion department, O. Frederick Nolde of the World Council of Churches, and Prof. Paul J. Tillich of the department of philosophical theology.

J. HENRY CARPENTER.

Canadians Join Korean Church

19 Servicemen Complete Study Course, Are Received into Membership by Yung Nak's Pastor

SEOUL, KOREA, Dec. 31.—On Dec. 13 Pastor Kyung Chik Han of Yung Nak Presbyterian Church here baptized and received into membership on confession of faith 19 members of the Canadian armed forces. Letters of transfer to churches of their choice in their home communities have already been prepared by Pastor Han and Chaplain Fraser, current leader of the optional study course in Christian citizenship which the men completed before joining the church. The first part of the course was taught by Chaplain Joseph Cardy. Forty men have graduated from the course. In addition to the 19 received into the Yung Nak church, 10 will be received into the Church of England in Canada by Bishop Chadwell of Seoul.

Servicemen Insure Churches For Rebuilt Town

Ouijongbu is a town so far forward in the fighting area that it has changed hands three or four times in the past three years. Not long ago only one of its buildings was still standing and undamaged. Now the town is being rebuilt. Above the low Korean buildings under construction tower two churches—one Protestant, the other Catholic—and two new schools. They were erected with the aid of money and materials contributed by servicemen of the 8th army's famed I corps, whose headquarters is near by. (It was the men of this unit, incidentally, who raised $77,000 to help rehabilitate children maimed in the forward areas; that fund is being drawn on by Church World Service's amputee rehabilitation team headed by Reuben A. Torrey, Jr.) The Protestant church in Ouijongbu was dedicated Dec. 16 in a ceremony presided over by Methodist Bishop Hyungki Lew, with Anna B. Chaffin, newly returned Methodist missionary, giving the dedicatory remarks. The construction of this church was indeed an ecumenical project: although none of the army personnel on the building committee were Methodists, the church will be affiliated with that denomination in Korea. Its work will be supplemented by a school and community center soon to be completed.

Bishop Martin Impressed by Servicemen's Contributions

The Christmas visit to Korea by Bishop William C. Martin, president of the National Council of Churches, is proving a blessing not only to the men of the armed forces but to the indigenous church leadership and missionary personnel as well. Bishop Martin is sure that American servicemen who have held to their basic faith and who have seen missions in action in Korea will return home with a new sense of commitment to the church and an increased awareness of its needs. Like all others who have had an opportunity to observe the extracurricular activities of servicemen in Korea, Bishop Martin praises the contribution they are making to efforts to

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Dr. King is Dean of the Chapel and Associate Professor of Philosophy and Religion at Grinnell College. $6.00

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rebuild this war-desecrated land. In the past two months alone, according to Gen. Maxwell D. Taylor's recent report, members of the armed forces have given around $250,000 in gifts for orphans, widows and other destitute Koreans. And they have 183 construction or rehabilitation projects under way—20 orphanages, 11 hospitals, 8 churches, and a number of schools and community enterprises such as public health centers. All this is apart from the "Knit for Korea" and other clothing-food assistance programs fostered by the armed forces and implemented in part through missions and other church-related institutions. The 5th airforce has adopted as its special project the supplying of materials for rebuilding such institutions as schools, hospitals and churches. Among the incalculable boons thus provided are wood and glass, hard to obtain on the local market.

Open Hostel for Out-of-Town Amputees in Seoul

On Jan. 9 a hostel will be dedicated here for the use of people from outside Seoul who come to Severance hospital to be fitted with artificial limbs and trained to use them. The building, which will house 40 persons, was made possible by a gift from the American-Korean Foundation headed by Dr. Howard Rusk and Gen. James Van Fleet. The simple furnishings were provided by Francis B. Sayre, who visited the amputee project at Severance hospital in November. The Korean Amputee Rehabilitation project is making and fitting artificial limbs also at Taejon, where Reuben A. Torrey, Jr., spends most of his time, and at the Presbyterian, U.S., hospital in Chunju, where Dr. Paul Crane is in charge.

And So Forth

Relief continues to pour in for fire-ravaged Pusan. Still, suffering among the 34,000 people who lost their homes in the holocaust is inevitable during the winter months. A temporary tent city has been set up, and Civil Assistance Command teams are operating medical relief stations within its borders. Two tents have been set aside for church services. Relief is being channeled through Pusan churches or Church World Service.

On their way to India for several weeks of village evangelism, Rev. and Mrs. Munger of First Presbyterian Church, Berkeley, Calif., and Rev. and Mrs. David Cowie of University Presbyterian Church, Seattle, arrived in Korea Christmas Day. Dr. Munger and Dr. Cowie preached at the duplicate Sunday morning services held at Yung Nak Presbyterian Church, Seoul, on Dec. 27. In the evening Bishop Martin brought to worshipers in that sanctuary greetings from U.S. Protestants.

For many years this correspondent has been privileged to help dispense relief packages in Korea at Christmastime. Never has she been so impressed as this year with the evidences of care in wrapping and packing materials for Christmas delivery. A new feature encountered this year was labels indicating the age and sex of the child to receive the gift—surely a time-saving device. SUE COMSTOCK ADAMS.

In Quiet Protest

Pennsylvania Quakers Feel Moved to Speak Out on Civil Liberties

AMBLER, PA., Jan. 4.—The Abington Quarterly Meetings of Friends has issued in leaflet form the "statement concerning civil liberties" adopted last summer at its session in Coulter Street Meeting House, Germantown. The statement reads as follows:

"During the past 300 years the Religious Society of Friends (commonly called Quakers) has frequently felt called upon to give expression to ideas and to perform acts that have gone counter to prevailing opinion. These meetings, composed of some 2,300 Friends in northern Philadelphia and lower Montgomery and Bucks counties, find themselves at this time impelled to make public protest against a practice and an attitude that are coming to be acceptable to more and more of our fellow citizens. The practice we refer to is the attempt to investigate and to test loyalty by various state and federal bodies. The attitude is the commonly held belief that such testing is a necessary part of our fight against communism.

"Though we are aware that in so doing we lay ourselves open to a charge of being impractical and unrealistic, yet we affirm that perfect love does indeed cast out fear and that only through the power of love can trust and understanding be fostered between neighbors, as between governments. Further, it seems to us clear that loyalty can never be enforced. Only when our institutions, through their integrity to their highest ideals and through honest practice of their principles shall have deserved it, will they obtain the loyalty of free men.

"We see a need—and find it difficult to understand why others do not see this need so clearly—for all men to be allowed to speak what they conceive to be the truth, even when we abhor the purpose and meaning of such expression. We regret the tendency, which seems to be growing, to set neighbor against neighbor because of difference of opinion. Such differences, it is clear to us, are the life blood of our communities, and they should be freely and fearlessly expressed.

"As Friends we attempt to practice our belief that 'there is that of God in every man.' As citizens of the United States we are strongly attached to our belief that honest opinions honestly arrived at must be heard. We are deeply troubled by the growing threats to these beliefs."

ARTHUR W. CLARK.

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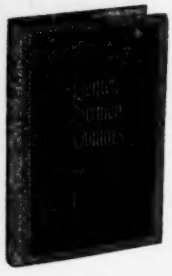

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Alabama Dreads Court Decision

Citizens View School Segregation Issue with Sense of Impending Doom—Relax Poll Tax Rule

BIRMINGHAM, ALA., Jan. 11.—The pending Supreme Court decision on segregation in public schools is viewed by many Alabamans with a sense of imminent doom like that associated with the sword of Damocles or the hydrogen bomb. W. J. Terry, state superintendent of education, expressed a widespread mood when he told the Lions club of this city recently: "God knows I wish I knew the answer to this situation. I'm concerned, the legislature is concerned, the governor is concerned. We can only hope for the best." Predicting that Alabama will nevertheless find a "satisfactory solution," Terry estimated that if the Supreme Court calls for "equal facilities," it will cost $91 million to bring the state's Negro schools up to standard—and then they will be ahead of the white schools. Others estimate that to equalize facilities for the two races would cost $200 million.

Agree that Nonsegregation Would Be 'Unthinkable'

Gov. Persons' "concern" has assumed concrete form. While his "legislative reference service" correlates plans considered by other states, he has appointed a committee to study possible ways of meeting the crisis. It has invited all comers to submit ideas, and the governor himself has sent to selected leaders a letter asking for suggestions. In that letter, he states that he agrees with those who hold that "complete abolition of segregation is unthinkable in view of the fact that the present system of 'separate but equal facilities' was itself established long ago by the Supreme Court." He adds that some Alabama counties have already achieved equal facilities and "all are working on it." Albert Boutwell, Jefferson county (Birmingham) senator, chairman of the special legislative committee set up to study the problem, has declared his full accord with the governor's attitude. Scarcely heard above the din, one Birmingham schoolteacher has called for "the only right solution . . . [to] abolish segregation."

'Private School' Idea Unlikely to Prevail

Although there is widespread approval here of South Carolina's plan to replace public schools with private institutions, Gov. Persons is convinced such a scheme would not get beyond a first court test. This being the year for a gubernatorial election in Alabama, the segregation issue is certain to loom large in the coming campaign. "Qualification date" is several weeks in the future, but three prospective candidates for governor have already declared against complete elimination of segregation. Meanwhile, because the opinion still prevails that the most likely demand of the Supreme Court will be for equal educational opportunities, new school plants for Negro children are springing up all over the state. They represent a sincere desire to achieve standards long considered unattainable. Whatever the court decides, our Negro school facilities will be better.

Voters Approve Ending of Cumulative Poll Tax

In the November election, only one of 10 state constitutional amendments submitted for approval caused any political stir. That was No. 1, which called for abolition of the cumulative feature of Alabama's poll tax. It passed by a 3-2 majority. Heretofore, Alabama alone among the states required voters to pay all back poll taxes (from the time they became 21 through age 44) before they could vote. The new amendment reduces the maximum assessment to $3—two years at the rate of $1.50 a year. Now the attorney general has ruled that regardless of delinquencies voters who have reached the age of 45 need pay no poll tax. It is believed that the largest group to be added to the voting list as the result of the amendment will be made up of women, many of them wives of men who have been exempt from the tax themselves because of veterans' status or for some other reason. Surprisingly strong opposition to the amendment developed among groups believed to be lined up with party machines, whose control would be menaced by an expanded electorate.

Draw Lines for Fight to Obtain Liquor Sale Referendum

A new effort to gain prohibition for Alabama was launched Dec. 29 when representatives of dry forces met at Montgomery and formed Church Forces Organized for Good Government. Andrew Turnipseed, pastor of Dexter Avenue Methodist Church, Montgomery, is president. The new group

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expects to work with the Alabama temperance alliance, of which Mr. Turnipseed is also president, in expanding its organization into all the state's counties. Immediate objective is to canvass all candidates for state offices this year on their views regarding a state referendum on legal liquor. The information will be sent out to voters in the hope that they will vote for candidates who are in favor of such a referendum. Of the 67 counties in the state, 46 have banned the sale of whiskey, but efforts to obtain a statewide referendum on the issue have been blocked by committees in the two last legislatures.

Renew Efforts to Stamp Out Vice in Russell County

Political corruption in Russell county, Ala., across the river from the army's Fort Benning in Georgia, has again broken into the headlines. The Russell County Betterment Association, a reform group which has labored for years to rid the area of gambling and vice, has asked Gov. Persons to use state highway patrolmen to raid "gambling joints" in and near Phenix City. It made the request after two *Birmingham News* representatives reported they watched a "high-powered dice game" go on uninterruped in the back room of one such "joint" while county officials raided the front rooms. The reform group says the problem has become "too big for local officials," some of whom are reported not above "corruption by tainted money." It insists the problem will remain "almost beyond solution" until the governor realizes that this is one of those "emergency situations" in which the state should intervene.

Presbyterian, U.S., Students Meet

Two thousand college students from 17 states and 9 foreign countries met at Auburn during the holidays for the fifth quadrennial Presbyterian, U.S., youth convention. They heard moderators John A. Mackay and Frank W. Price and Prof. Kenneth Scott Latourette discuss "The Christian Mission," the conference theme. Dr. Latourette said there are already signs of the "inevitable triumph of the Christian faith over contemporary darkness." Dr. Mackay saw in fascism, communism and nationalism or racism the three great threats to the Christian faith today. "Communism cannot be dealt with as a police matter," he said. "Ideas must be met by better ideas . . . faith by a better faith."

And So Forth

On Jan. 10 the first hospital in Alabama where Negro physicians are allowed to practice was dedicated in Ensley, a Birmingham suburb. Leaders of the Catholic, Protestant and Jewish faiths cooperated in raising the funds to match a Hill-Burton grant to build the $1 million Holy Family hospital, and shared in the dedication ceremonies. It will be operated by the Sisters of Charity of Nazareth, Ky. Plans call for expansion from the present 60-bed capacity to 200. All staff doctors will be Negroes.

In a series of special services this month, First Presbyterian Church of Auburn is dedicating a handsome new sanctuary. In addition to a local membership of 430, the church serves 650 Presbyterian students at Alabama Polytechnic Institute in Auburn.

T. P. CHALKER.

Warns of Perils In Materialism

Senator Cooper of Kentucky Tells His State's Baptists It Constitutes the Root of Communism

HUNTINGTON, W. VA., Jan. 12.—Addressing the 115th annual meeting of the general association of Baptists in Kentucky recently, U.S. Sen. John Sherman Cooper predicted an "uneasy" peace now that communist and "freedom" forces have reached a stalemate in their world struggle. He warned that "the worst thing that could happen in our land would be for us to succumb unconsciously to the root of communism—which is materialism." The 700 messengers to the convention, held in Owensboro, heard W. C. Boone, general secretary, report that the association exceeded by $30,000 its 1953 cooperative fund goal of $1,630,000. Thereupon they set a goal of $1,700,000 for 1954. The 2,285 churches of the association reported a total membership of 585,000, with 23,254 baptisms during 1953. Eugene Siler, Williamsburg attorney, was re-elected moderator of the association.

Rejects Motion to Dismiss Suit Objecting to Nuns as Teachers

Judge W. B. Ardery has overruled motions to dismiss the suit pending in Franklin county, Ky., circuit court asking that the use of Roman Catholic nuns as teachers in public schools of the state, as well as transportation of parochial school children in public school buses, be declared illegal. (See The Christian Century for Dec. 2, 1953, p. 1396.) The motions for dismissal, brought by the six county boards of education specifically involved, contended that any legal action against them should be taken in their own counties. Judge Ardery held that the issue is a state, not a local, matter. Plaintiff in the case is J. C. Rawlings, president of the Kentucky Friends of Public Schools committee.

Kentucky, West Virginia Methodists Hold Spiritual Revivals

Methodist ministers from several states were guest preachers in churches of the Memphis, Louisville and Kentucky Methodist conferences during the denomination's united spiritual revival campaign. The week's services were attended by 422,365. A total of 2,062 new members were added to the churches during the special services; 33,724 persons made a definite commitment to tithe, 48,214 to read the Bible daily, 56,099 to pray daily, 56,200 to attend church regularly, and 46,295 to engage in personal evangelism. Comparable results were registered in West Virginia, where a similar series of special services was conducted.

Presbyterian Leaders Debate Merger at Louisville

In line with the plan of debating the proposed merger of U.S. Presbyterians at presbytery and local church levels, the heads of the three largest branches of the denomination recently participated in a public discussion of the question in Louis-

ville. The issues were presented by Pres. John A. Mackay of Princeton Theological Seminary (Presbyterian, U.S.A.), Frank W. Price of Lexington, Va. (Presbyterian, U.S.), and Samuel Carson Weir of Detroit (United Presbyterian). Pres. Frank H. Caldwell of Louisville Presbyterian Seminary presided at the session.

Graham Criticizes New Jersey Court Decision

In Louisville for a series of lectures at Southern Baptist Seminary, Evangelist Billy Graham declared that the New Jersey supreme court "made a tremendous contribution to the communist cause" when it rendered a decision banning distribution by the Gideons of New Testaments to children in the public schools. "We are a Christian nation, but if this kind of thing continues we will soon have to rule the Bible from our courtroom and inauguration ceremonies because it is a 'sectarian' book," he said. At a meeting with Louisville ministers to plan his month-long revival to be held in the city in 1955, Graham strongly supported the choice of Churchill Downs as a site for the campaign. Answering some ministers' objection to use of the famous race-track grandstand for religious services, he said: "Christ . . . went among those who were unacceptable in his day. God could sanctify a beer hall. The church has waited too long for the world to come to it. It must go to the world if it expects to reach sinners and the unchurched."

And So Forth

John Chambers, formerly a Disciples pastor at Corbin, Ky., has succeeded Alex Warren as executive secretary of the Kentucky council of churches. Dr. Warren resigned to become field director for the Presbyterian, U.S.A., synod of Kentucky.

Jarrett Chandler, pastor of Tucker Memorial Baptist Church, Huntington, and a former president of the state Baptist convention, has been elected to succeed Ivan M. Gould as executive secretary of the West Virginia council of churches. Dr. Gould has gone to the pastorate of the Merrick, N. Y., Methodist Church.

It is believed that Dr. Orville Ballard and Dr. Grace M. James, recently appointed to the faculty of the University of Louisville's medical college, are the first Negro physicians ever to be named to the teaching staff of a "white" medical school in the south.

Protestant ministers in the Newport, Ky., area have publicly protested the replacement of Joseph H. Dressman, crusading editor of the Kentucky edition of the *Cincinnati Times-Star*. They claim the action constitutes a compromise which will reduce the paper's opposition to organized gambling interests. Said one of the pastors: "Northern Kentucky has not been called 'the Las Vegas of the middle west' for nothing."

Protestant ministers of Huntington and Cabell county (W. Va.) are engaged in a campaign to obtain the signatures of 15 per cent of the county's registered voters to a petition for a referendum in the August primary to decide whether establishment of the proposed pari-mutuel race track at Culloden, midway between Huntington and Charleston, will be permitted.

J. MAURICE TRIMMER.

Nakos, Nicholas

URGENT
Family Burned Out

CASE NO. 1227
PLACE Athens, Greece
NAME Nicholas Nakos
BORN 6/14/48

A few months ago Nicholas played in the warm Athenian sun . . . never quite forgetting the pangs of hunger, never quite steady on his spindly legs. But he quickly forgot the tears he shed when his packing box home was destroyed by fire. He even thought it was fun to live in a tent . . . until winter came.

Nicholas is cold today, and hungry . . . but he doesn't know that he may not survive this winter unless help comes promptly. Greek winters are as bleak as Greek summers are pleasant. Badly underweight . . . undernourished, worn down by childhood ailments . . . Nick hasn't the strength to survive the rugged winter.

Nick's war wounded father does the best he can to provide for Nick and his four sisters and brothers . . . and Nick is lucky to have a mother to love him, in a land overrun with orphans. But in all Athens there is no one who will furnish Nick with the warm clothing and body-building food he must have to keep alive.

It would be a shame to let such a bright young fellow die from sheer neglect. To survive five years in the wake of war and revolution —then freeze to death in a tent in Athens—what a waste of human life!

Nick is the symbol of thousands of Greek children whose lives may be cut short this winter—*unless your help comes quickly.*

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You can get a report direct from the child's home . . . when possible, photographs showing progress. You may write to your child and know exactly what your gift is accomplishing. Life, indeed, is cheap—when you can actually buy a human life . . . give a child a chance to live . . . for $96 a year! Send $96 if you can, for Nick or someone else who needs your help just as much—but, don't forget that contributions in any amount are vitally needed.

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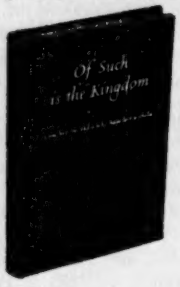

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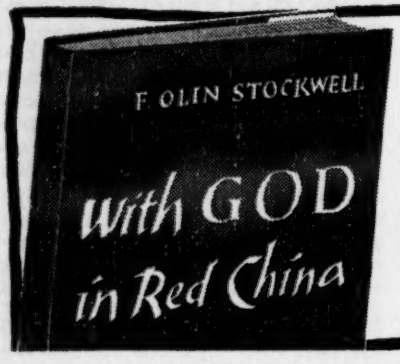

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Scottish Church Proposes Change

Presbyteries Debate Widening Basis of Church Membership, Easing Way to Sever Pastoral Ties

EDINBURGH, Jan. 4.—Under the "Barrier act," proposals involving a change in the Church of Scotland's constitution must first be sent down from the General Assembly to the presbyteries for approval before final action is taken. At present two such overtures are going the rounds. One seeks to give presbyteries the right, by two-thirds vote, to confer upon adherents of congregations certain rights hitherto confined to members in full communion. (For instance, the right to take part in election of ministers.) This is an attempt to meet a peculiar situation which exists in the highlands, especially among Gaelic-speaking congregations. The highlander's extreme sensitiveness to the consequence of unworthily partaking of the Lord's Supper and his diffidence in claiming or professing to be a "true Christian" have led to a situation in which a mere handful of the worshipers in a typical congregation come forward to the communion table. Thus in a congregation of 300 regular worshipers, as few as 30 may be members "in full communion," with the rights and privileges in church administration that this implies. The overture is having rough passage through the presbyteries in the cities and in the lowlands, where there is a strong feeling that it would open up an entirely new interpretation of church membership.

Propose Easier Method of Removing a Minister

The other overture is also meeting a good deal of opposition, particularly from the traditionally more conservative side of the church, where jealousy for the rights of the minister is strong. It proposes a more workable method of procedure for the consideration of cases in which a parish is being deprived of a proper ministry because of the idleness or inefficiency of the pastor. The present procedure is so laborious and difficult that even congregations which are notoriously in an "unsatisfactory state" (to use the official phrase) are likely to remain progressively so rather than take the grueling steps necessary to have the minister removed.

Cockburn Reports on 'Iron Curtain' Churches

J. Hutchison Cockburn, former moderator of the Church of Scotland, recently addressed the Edinburgh branch of the Overseas League on the state of the Czech Brethren and Hungarian Reformed churches—the two largest and most important churches of the Presbyterian family behind the iron curtain. How fares it with them? Dr. Cockburn fears not well. In Hungary, the Communist government little by little is withdrawing its support of the church, and a generation is growing up less and less Christian in its education and information. "Don't think that if you and I were in their places we would be much braver than they," Dr. Cockburn warned.

"To resist is simply to ask for persecution. . . . It behooves us to be humble when we think of our brother Christians in those places."

Suggest Greater Use of Laymen In Christian Education

A writer in *Manse Mail*, the magazine sent free to all ministers by the Church of Scotland publications committee, declares that the situation described in Acts 6 is reproduced in many a parish today. Too many ministers are overburdened with "serving tables"; the administrative task of keeping the machine going absorbs time and energy which should be devoted to the pastoral and educational functions of the ministry. The writer thinks the laity must take a larger share not only in administration but in teaching; he suggests that adult religious education should be largely a laymen's movement, in which the minister's part is teaching the teachers.

Calls for Adult Education In Religion

A recent committee on adult education reports the following conclusions: (1) Education in general has become more and more secular in nature, undermining Christian life and character. (2) The impact of 19th century biblical criticism is only now being felt among the mass of the people; there is an uninformed but prevailing opinion that the Bible has lost both authority and relevance, and with the Bible the Christian religion. (3) The impact of science on people's minds means that for many the dimension of eternity has no reality, the Christian presuppositions about life have little validity, and the language of religion has become a foreign tongue. Pointing out that there is an "inert mass of sheer ignorance" even among church members, the report emphasizes the need for the right kind of Christian literature and for a training center.

In Brief

Is any kind of children's sermon better than no children's sermon? Many Scotsmen shake their heads sorrowfully over their own sermons to children. They leaf through the books of children's sermons on their shelves and feel in their bones that they "just can't talk like that" with any sense of reality or sincerity. But it is a melancholy fact that some of our adults enjoy the children's sermon more than the one for adults, and deplore any attempt to dispense with it. Which leads us to ask: How far can one go in "lifting" a published children's sermon? All the way, one presumes—else why are they published?

Considerable local opposition confronts the proposal to establish an "open prison" —the first in Scotland—at Newton Stewart in the "Grey Galloway" of the late S. R. Crockett's famous novels. However, John Ross of the Penninghame parish church has come out both in his pulpit and in the press in support of the proposal on Christian grounds. He notes that the "open prison" would be occupied by first offenders, not accused of violence, who in the opinion of the authorities show every sign of making good. Ross urges local people to try to see what the attitude of Christ would be to the proposal, and to emulate it.

Charles Partridge, octogenarian who once was political officer in a district of

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southern Nigeria, has presented to the Dundee museum a recording of the voice of Mary Slessor, the Dundee mill girl who became one of the most famous missionaries of her time. She recorded the Lord's Prayer on a wax cylinder in 1906.

By a majority vote the Perth presbytery has disapproved the televising (without General Assembly permission) of a communion service at Dunbarney parish church.

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German Churches Display Red Flag

In East Zone, Many Are Required to Fly National, Soviet Banners on Communist Holiday

EAST GERMANY, Dec. 21.—The connection between church and state is not quite so close in Germany as it used to be, when the government supplied much of the money the churches needed for buildings and other expenditures. However, in some East German cities and towns today the churches are not entirely free to do as they will, but must heed the wishes of municipal authorities. For instance, many of them were obliged to display not only the black, red and gold flag of Germany during the Nov. 7 Communist celebration, but also the red Soviet flag.

Parents Refuse to Pay High School Fees

Parents and political authorities here differ on the matter of high school fees. The parents say that according to the East German constitution they are not obliged to pay such fees for their children; the school boards say they are, since the parliament adopted a resolution declaring that fees must be paid for the time being. During the past two or three years many parents have been bold enough to refuse to pay. So far police measures have not succeeded in bringing them around to the official view. Among the rebels are ministers, church superintendents and consistory officials.

Establish Three Church Schools in Naumburg

Three church schools have been established in Naumburg (Saale). One is for the benefit of theological students who for certain reasons have not been admitted to the theological schools of the state universities. Professors from the universities of Halle, Leipzig and Jena travel regularly to Naumburg to offer instruction in the new school. Some of the students began their training in West German universities, but if, as they hope, they are to become pastors in their home churches they must finish their studies in East Germany. The second of the new church schools at Naumburg is for catechists—men and women who plan to teach religion in the high schools. This is the only such school in all the church province of Saxony. The third school offers a three-year course to grammar school graduates 18 years of age and over who want to specialize in ancient languages so that they can take up theological studies in the universities.

Allied Forces Fail to Return German Art Treasures

So far German church authorities have been unsuccessful in their attempts to persuade American officials to compel the return of the Halle churches' art treasures which were taken westward by American soldiers from the mountain cavern where they had been placed for safekeeping during the war. Recently one of the most valuable of the Halle paintings was found in Wiesbaden, where it was on display along with other art works. Germany is still without many other paintings and sculptures which were removed from churches and museums early in the war and stored in bomb-proof mines or cellars. At the end of hostilities, the occupation forces took them (for safety or other reasons) to their own countries.

Discuss Problem of The Aged

Die Kirche, Berlin Protestant weekly, has been carrying in its columns a discussion of the church and the aged. The editor thinks it is not always advisable to remove old people to church homes even if they will be well cared for there. Whenever possible, he believes, they should live with their children, for the family atmosphere may mean much to them. The paper raises the question: "Would it not in many cases be well for older people to remarry or to look about for friends of their own sex with whom they might establish homes?" It concludes that homes for the aged should limit the number of residents to not more than 200, because it is most important for elderly people not to be treated in an impersonal manner.

Bishop Dibelius Reviews Past Half-Century

Bishop Otto Dibelius recently made a speech reviewing church life through the past half-century. He said the main characteristic of this period is anxiety lest there be still another war, turning civilization to barbarism. On the other hand, he saw reasons for hope in the greater willingness of church people today to enter politics and to contribute their services to such lay enterprises as the Protestant academies, which sponsor discussions on vital subjects for people of different professions. He noted also that the youth movement within the church is stronger than formerly. Looking toward the second half of the century, he appealed for cooperation and greater understanding among the nations.

And So Forth

In the new Roman Catholic hymnbook published in Berlin there are 34 Protestant hymns. Six are by Paul Gerhardt, others by Decius, Nicolai, Herman and Weissel. Although the name of Martin Luther does not appear in the book, several of his hymns are included. Throughout Germany, Catholics have grown more fond of hymnsinging than they used to be.

On Repentance Day, in November, the Berlin churches sponsored evangelistic meetings in several large motion picture theaters.

Bishop Noth, elected to succeed retired Bishop Hahn of the regional church of Saxony, recently preached his first sermon as bishop to a huge audience in the cathedral of Meissen.

Bible weeks, recommended by many of the regional churches, are becoming increasingly popular with congregations. During the most recent "week," the Epistle of James was the basis of discussions.

GERMANICUS.

Protest Cancellation of Course Taught by Waldensian Scholar

The Italian Association for Cultural Freedom has issued a formal protest against

the action of Messina University's philosophy and literature faculty in dropping an announced course on the history of Christianity a week after appointing a Waldensian scholar to teach it, Religious News Service reports. The association, whose president is Ignazio Silone, famed author, charged that the action constituted a "new violation of the freedom of religion and education."

New Zealand Churches Recognize First Women as Ministers

The recent annual conference of the New Zealand Methodist Church accepted its first woman ministerial trainee, Religious News Service reports. She is Phyllis Guthardt, 24, a schoolteacher who has served as a lay preacher. Meanwhile Norah Calvert, who holds the B.D. degree from Knox College, Dunedin, has become the first woman to complete ministerial training in the Presbyterian Church of New Zealand. She will serve as a deaconess in a Wellington residential district.

'The Pastor' Goes on Nationwide TV

"The Pastor," a 13-unit television series dramatizing problems of people as dealt with by their pastors, was launched in November. The series continues a program begun locally in Dallas, Tex., four years ago by Robert E. Goodrich, pastor of First Methodist Church, who will appear in the series sponsored on a nationwide basis by the National Council of Churches.

The Church Roll

John Bathgate, Presbyterian, U.S.A., minister who formerly was minister to Presbyterian students at the University of Michigan and director of Christian education for the Detroit presbytery, has joined the faculty of the Allahabad Agricultural Institute in India as counselor to students.

Walter C. Giersbach, Congregational Christian minister who served as president of Pacific University, Forest Grove, Ore., 1941-53, has been named national secretary of the Congregational Christian Missions Council, with headquarters in New York city.

S. Franklin Mack of Bound Brook, N. J., has been elected executive director of the National Council of Churches' broadcasting and film commission, on which he has served as director of films since June 1952. A Presbyterian, U.S.A., minister who was on the staff of his denomination's Board of Foreign Missions for 21 years, Dr. Mack succeeds Ronald Bridges, who on Feb. 1 will become visiting professor of Christianity at Bowdoin College, Brunswick, Me.

F. Ernest Johnson, consultant to the National Council of Churches' department of church and economic life, will represent the National Council of Churches on the U.S. national committee for UNESCO. He is one of 18 new commission members recently appointed by Secretary of State Dulles. For more than 30 years Dr. Johnson was director of research for the Federal and National councils of churches.

Recent deaths in the field of religion: Arthur Thomas Fowler, for more than 60 years an active Baptist minister, continuing after his retirement in 1934 as pastor of the First Baptist Church of North Adams, Mass., on Dec. 18, at the age of 84. British-born, Dr. Fowler for many years preached during the summers in London, Glasgow and other British centers. . . . William B. Hunt, retired Presbyterian, U.S.A., missionary who served for 40 years in Korea, on Dec. 20, at the age of 84. . . . Robert H. Rolofson, Presbyterian, U.S.A., minister who had been Kansas director of the National Conference of Christians and Jews since 1950 and before that pastor of the Union Church, Balboa, in the Canal Zone, in Wichita, Kan., on Dec. 23. . . . Walter Chesterfield Gibbs, professor emeritus of church history at the College of the Bible, Lexington, Ky., and professor 1929-46, on Dec. 26. Dr. Gibbs' course at the college in the history of the ecumenical movement is said to have been the first such course offered in a theological seminary. . . . Amy B. Jessup, widow of Stuart Dodge Jessup, principal of Gerard Institute for Boys in Beirut, Lebanon, and for 35 years a Presbyterian, U.S.A., missionary in that country, at her birthplace, in Beirut, Dec. 26, at the age of 77. . . . Charles F. Deininger, professor of New Testament at Bloomfield Theological Seminary, in December. . . . Jesse Halsey, professor of pastoral psychology at McCormick Theological Seminary, Chicago, until his retirement in 1950, formerly pastor of Seventh Presbyterian Church, Cincinnati, in Southampton, N. Y., on Jan. 12, at the age of 71.

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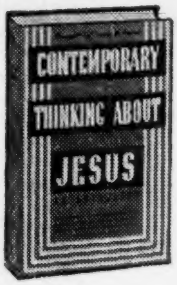

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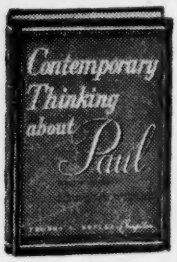

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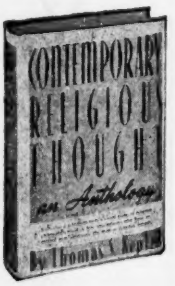

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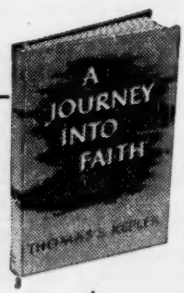

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